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YEARBOOK OF AMERICAN & CANADIAN CHURCHES

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Edited by

CONSTANT H. JACQUET, Jr.

& ALICE M. JONES

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Edited by Constant H. Jacquet, Jr., and Alice M. Jones

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INTRODUCTION

This edition of the **Yearbook of American and Canadian Churches** is the 59th in a series that began in 1916. A listing of years of publication, titles, and editors appears under the heading "Previous Issues." Although the title of the book refers to "churches," it should be stressed that the **Yearbook** contains information on many different faiths, not only Christian bodies, which the term *churches* implies.

Without the cooperation of many hundreds of people in the United States and Canada a reference volume of this complexity and scope could not be produced. The **Yearbook** staff thanks all who have made this edition possible by supplying information about their organizations, correcting directory forms, filling out statistical reports, providing articles and other materials, and passing on innovative suggestions about how to improve the **Yearbook**.

The **Yearbook** has been a binational volume since 1972 and has a Canadian Advisory Committee which provides information for the Canadian sections of the book. A thank you is extended to these Canadian friends and advisors.

There being no established legal definitions of churches, clergy, or religion, these concepts are always subjective. The constitutional separation of church and state has left religious organizations basically free from guidance, classification, and regulation. Religious bodies, though incorporated legally in a state in the U.S. or in a province in Canada, determine their own institutions, doctrines, and standards of conduct.

Religious life in the United States and Canada is quite complex. The dynamic nature of these two nations, the patterns of immigration, the exchange of ideas and movements across the border, religious liberty, and the high degree of affluence provide conditions supporting the development of religious organizations. This has led to the formation of a bewildering diversity of sects and cults, primarily in the U.S. We do not attempt to list these bodies in the **Yearbook**. Many other small religious bodies, numbering in the hundreds, have, of necessity, also been excluded from the listings. Other sources of information exist on many of these groups.

What we do attempt to describe and record are those major religious bodies in the United States and Canada having the great majority of churches, clergy, and membership. We will be grateful for knowledge of any significant omissions that fall within the categories now covered in the various directory sections in this volume. The task of adding FAX numbers to the many listings contained in the **Yearbook** is currently underway.

Which religious bodies are included in each edition of the **Yearbook of American and Canadian Churches** must, for reasons stated above, be an editorial matter based upon subjective criteria to some extent, and exclusion from the **Yearbook** should not necessarily be interpreted by readers as an adverse reflection on the nature, purpose, or reputation of any religious body.

Alice M. Jones
Editorial Associate

A GUIDE FOR THE USER OF CHURCH STATISTICS

This guide is placed in a prominent position in each edition of the **Yearbook** to emphasize the fact that church statistics, like those of many other groups, vary greatly in quality and reliability. Therefore, necessary qualifications concerning them must be stated clearly and without reservation.

This year in Section III, the Statistical and Historical Section, the **Yearbook of American and Canadian Churches** reports data from 219 U. S. religious bodies. Of these, 118 report current data—that is, data for the years 1990 or 1989. Current data, comprising 53.9 percent of all reports, account for 76.9 percent of recorded membership. Concerning the denominations gathering statistics, some computerize data and have an accurate bank of information on cards or tape. Perhaps the largest group of denominations still gathers statistics by conventional hand-tabulation methods. Quite a few bodies are still operating on the basis of "educated guesses" in many statistical areas.

In addition to these general observations, four major qualifications should be made:

1) Church statistics are always incomplete, and they pass through many hands, some skilled and some not so skilled, and come up through many channels in church bureaucratic structures.

2) Church statistics are not always comparable. Definitions of membership, and of other important categories, vary from denomination to denomination. Jewish statistics are estimates of the number of individuals in households where one or more Jews reside and, therefore, include non-Jews living in these households as the result of intermarriage. The total number of persons in Jewish households is estimated to be 7 percent larger than the number of Jewish persons residing in these households. It should be noted that estimates of numbers of Jews have nothing to do with membership in synagogues. Roman Catholics and some Protestant bodies count all baptized persons, including children, as members. Other Protestant bodies include as members those who make a declaration of faith and become baptized. This can happen as early as age 9.

3) Church statistical data reported in the **Yearbook** are not for a single year. Not only do the reporting years differ from denomination to denomination, but some bodies do not report regularly. Therefore the reports based on data for the year 1988 or earlier are "non-current" reports. Attempts to combine current and non-current data for purposes of interpretation or projection will lead to difficulties.

4) Many of the more important types of statistical data are simply not available for a large group of denominations. Records of church attendance are not universally kept, and there are no socioeconomic data generally available. Statistics of members' participation in church activities and programs do not exist.

Statistics form an important part of church life and are necessary for the sound development of planning and program. Therefore strong efforts should be made in each denomination to upgrade the quality of its statistics. Interdenominational cooperation leading toward standardization of categories and sharing of techniques, it is hoped, will continue to grow. New ways of adapting to church needs and programs the data gathered by the U. S. Bureau of the Census must be discovered and utilized. The use of survey methods to obtain valuable socioreligious information about American religious life should be encouraged and expanded.

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III
STATISTICAL AND HISTORICAL SECTION

This section of the **Yearbook** provides various types of statistical data and information on depositories of church history material in the U.S. and Canada. It is hoped that these materials will be useful in describing some major dimensions of religious life.

Much of the data presented here are unique, at least in form of presentation, and can be used judiciously to interpret developments in the religious life of the U.S. and Canada. Whenever necessary, qualifying statements have been made to warn the user of some of the pitfalls in the data.

Information in this section of the **Yearbook,** when compared with that of previous editions, suggests a number of interesting subjects for students, journalists, and church researchers to analyze and interpret. For the most part, generalizations on trends reflected in the data are left up to the reader.

The following information is contained in this section.

1. **Current and Non-Current Statistical Data.** This section contains nine tables, numbered 1-A through 1-I, as follows: 1-A, United States Current and Non-Current Statistics, arranged alphabetically for 219 United States religious bodies. Included is information on Number of Churches, Inclusive Membership, Full, Communicant or Confirmed Members (current data only), Number of Pastors Serving Parishes, Total Number of Clergy, Number of Sunday or Sabbath Schools (current data only), and Total Enrollment (current data only). Table 1-B, Summary of United States Current and Non-Current Statistics, provides totals for 219 bodies in the above categories and compares these totals with those in the previous **Yearbook** for 1990. Table 1-C, Some Comparative United States Church Statistics, compares data mainly for 1989 with those mainly for 1988 with regard to Church Membership as a Percent of U.S. Population, Membership Gain, and Percentage of Gain over Previous Year. Table 1-D, Current and Non-current Canadian Statistics provides the same data for Canadian bodies as those described above for Table 1-A. Table 1-E provides a Summary of Canadian Current and Non-current Statistics. Table 1-F, Number of United States Churches, and of Members, by Religious Groups, is continued from the previous year with all the necessary qualifications. Table 1-G, Constituency of the National Council of the Churches of Christ in the U.S.A., is followed by Table 1-H, Church Membership Statistics, 1940-1989, for Selected U.S. Denominations. Table 1-I, Inclusive Membership, 61 Compilations, concludes this section.

2. **Church Financial Statistics and Related Data.** Complete data on contributions of members of 86 United States and Canadian religious bodies are supplied in the following categories: Total Contributions, Total Congregational Finances, and Benevolences. Per-capita contributions based on both Inclusive and Full or Confirmed Membership are supplemented by some related data.

3. **Some Trends and Developments.** This section of the **Yearbook** begins with "Calling the Church to New Vision," by Arnell Motz of Outreach Canada, Richmond, British Columbia. Data from *The 1990 Official Catholic Directory,* providing statistical trends for the Roman Catholic Church, follow. "Trends in Seminary Enrollment, 1984-1990" supplied by The Association of Theological Schools in the United States and Canada, concludes this section.

4. **Surveys of Religion in American Life.** Four survey articles comprise this section. The first, "Protestant Church Decision-Makers: A Profile," by William McKinney of Hartford Seminary and Daniel V. A. Olson of Indiana University at South Bend; a roundup of selected Church Attendance and Other Polls; followed by "The Impact of War on Modern Religious Trends in the U.S." by George Gallup, Jr. of The Princeton Religion Research Center, Princeton, New Jersey. "Value of New Construction of Religious Buildings" concludes this section.

5. **Main Depositories of Church History Material and Sources.** This is a listing, by denomination, of various major depositories of historical and archival materials in the United States and Canada, including a bibliographical guide to information on church archives.

1. CURRENT AND NON-CURRENT STATISTICAL DATA, UNITED STATES AND CANADA

Tables 1-A through 1-I in this section, containing current and non-current data, have been compiled from questionnaires returned to the **Yearbook of American and Canadian Churches** by statisticians and other officials of religious bodies. These statistics have been checked carefully, but in no case have they been "adjusted" by the editor in any way for any purpose. What is reported here are official reports.

In keeping with the bi-national organization of the **Yearbook**, statistical totals are given in separate tables for the United States and Canada for the 306 denominations or parts of denominations reporting. In some cases, therefore, statistical tables for a denomination with headquarters in the U.S., and which has a Canadian section, will vary slightly from officially reported statistics of that denomination, and it will be necessary to add the two parts together. For example, the Brethren in Christ Church had an official membership in 1989 of 20,789, of which 17,240 was in the United States and 3,549 in the Brethren in Christ Church, Canadian Conference.

In Table 1-A, the religious bodies in the U.S. are listed alphabetically and current data appear in **bold face** type. Non-current data appear in the light face type. Current data are those compiled and reported in 1990 or 1989. Non-current data are those for 1988 or earlier. Table 1-A contains 118 current and 101 non-current reports, making a total of 219. Current reports, comprising 53.9 percent of all reports, account for 76.9 percent of reported membership.

Statistics appearing in Table 1-G, Constituency of the National Council of Churches of Christ in the U.S.A., do not show the distinction between current and non-current data, although the date of the last statistical report received is noted for each religious body. This year Table 1-D, Canadian Current and Non-Current Statistics, contains statistical reports from 87 Canadian bodies, the same as the previous edition of the **Yearbook**.

Caution should be exercised in interpreting Table 1-B, Summary of United States Current and Non-Current Statistics, which indicates the general trends shown by the data in the 1991 and 1990 **Yearbooks.** Since current and non-current statistics are combined for this comparison, the dangers of elaborate generalizations are obvious. The same is true for Table 1-C, Some Comparative United States Church Statistics.

Users of church statistics are referred to "A Guide for the User of Church Statistics," found at the front of this **Yearbook**. It is essential reading for all who intend to work with and interpret statistics contained in this volume. The Guide is placed in this prominent position to highlight its importance, and its chief function is to state candidly the many qualifications that must be taken into account when using church statistics.

TABLE 1-A: UNITED STATES CURRENT AND NON-CURRENT STATISTICS

The following table provides current and non-current statistics for United States religious bodies listed alphabetically. Current statistics are defined as those gathered and reported for 1990 and 1989. Those bodies having current statistics, and the statistics themselves, are shown in **bold face** type. Non-current statistics are those for 1988 or earlier. They appear in light face type. No statistics for "Full, Communicant, or Confirmed members," "Number of Sunday or Sabbath Schools," and "Total Enrollment" are reported for bodies having non-current statistics.

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
ADVENT CHRISTIAN CHURCH	**1989**	**346**	**25,400**	**25,400**	**279**	**479**	**344**	**17,700**
African Methodist Episcopal Church	1981	6,200	2,210,000		6,050	6,550		
African Methodist Episcopal Zion Church	1987	6,060	1,220,260		6,300	6,698		
Alaska Moravian Church	1987	23	5,159		11	15		
Albanian Orthodox Archdiocese in America	1978	16	40,000		18	25		
ALBANIAN ORTHODOX DIOCESE OF AMERICA	**1990**	**2**	**714**	**714**	**1**	**3**	**2**	**58**
ALLEGHENY WESLEYAN METHODIST CONNECTION (ORIGINAL ALLEGHENY CONFERENCE)	**1989**	**124**	**2,306**	**2,168**	**96**	**202**	**123**	**7,416**
AMANA CHURCH SOCIETY	**1990**	**1**	**450**	**400**	**N.R.**	**N.R.**	**1**	**44**
American Baptist Association	1986	1,705	250,000		1,740	1,760		
AMERICAN BAPTIST CHURCHES IN THE U.S.A.	**1989**	**5,833**	**1,548,573**	**1,548,573**	**5,390**	**8,242**	**N.R.**	**308,335**
American Carpatho-Russian Orthodox Greek Catholic Church	**1990**	**71**	**20,000**	**20,000**	**79**	**92**	**71**	**1,650**
American Rescue Workers	1984	20	2,700		35	53		
The Anglican Orthodox Church	1983	40	6,000		8	8		
THE ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE OF NORTH AMERICA	**1989**	**160**	**350,000**	**350,000**	**250**	**325**	**160**	**5,700**
APOSTOLIC CATHOLIC ASSYRIAN CHURCH OF THE EAST, NORTH AMERICAN DIOCESE	**1989**	**22**	**120,000**	**120,000**	**92**	**109**	**22**	**1,050**
Apostolic Christian Church (Nazarene)	1985	48	2,799		178	178		
APOSTOLIC CHRISTIAN CHURCHES OF AMERICA	**1989**	**80**	**11,450**	**11,300**	**300**	**340**	**80**	**7,000**
APOSTOLIC FAITH MISSION OF PORTLAND OREGON	**1989**	**50**	**4,100**	**4,100**	**76**	**86**	**50**	**6,600**
APOSTOLIC FAITH MISSION CHURCH OF GOD	**1989**	**18**	**6,200**	**4,700**	**27**	**32**	**18**	**1,570**
APOSTOLIC LUTHERAN CHURCH OF AMERICA	**1989**	**53**	**7,582**	**3,351**	**29**	**34**	**42**	**2,263**
Apostolic Overcoming Holy Church of God	1988	177	12,479		127	130		
ARMENIAN APOSTOLIC CHURCH OF AMERICA	**1990**	**30**	**180,000**	**30,000**	**24**	**29**	**17**	**458**
Armenian Church of America, Diocese of	1979	66	450,000		45	61		
ASSEMBLIES OF GOD	**1989**	**11,192**	**2,137,890**	**1,266,982**	**16,028**	**30,471**	**10,814**	**1,365,734**
Assemblies of God, International Fellowship (Independent/Not Affiliated)	1962	136	N.R.		136	367		
ASSOCIATE REFORMED PRESBYTERIAN CHURCH, GENERAL SYNOD	**1989**	**182**	**36,274**	**32,600**	**162**	**245**	**170**	**16,732**

TABLE 1-A: UNITED STATES CURRENT AND NON-CURRENT STATISTICS—Continued

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
Baptist Bible Fellowship, International	1986	3,449	1,405,900		3,400	4,500		
BAPTIST GENERAL CONFERENCE	1990	792	133,742	133,742	1,200	1,700	792	78,453
BAPTIST MISSIONARY ASSOCIATION OF AMERICA	1989	1,339	229,315	229,315	1,350	2,648	1,335	97,613
BEACHY AMISH MENNONITE CHURCH	1989	99	6,872	6,872	376	376	99	N.R.
BEREAN FUNDAMENTAL CHURCH	1989	52	5,231	2,673	35	38	52	3,905
THE BIBLE CHURCH OF CHRIST	1990	6	6,500	4,800	8	51	6	697
Bible Way Church of Our Lord Jesus Christ, World Wide, Inc.	1970	350	30,000		350	350		
BRETHREN CHURCH (ASHLAND, OHIO)	1989	126	13,155	13,155	92	176	126	6,898
BRETHREN IN CHRIST CHURCH	1989	189	17,240	16,842	186	239	164	12,730
BUDDHIST CHURCHES OF AMERICA	1989	67	19,441	19,421	65	107	67	N.R.
Bulgarian Eastern Orthodox Church (Diocese of N. & S. America and Australia)	1971	13	86,000		N.R.	11		
CHRIST CATHOLIC CHURCH	1989	12	1,394	1,146	10	11	0	0
Christadelphians	1964	850	15,800		None	None		
THE CHRISTIAN AND MISSIONARY ALLIANCE	1989	1,829	265,863	134,336	1,766	2,370	1,638	189,491
Christian Brethren (a.k.a. (Plymouth Brethren)	1984	1,150	98,000		N.R.	500		
CHRISTIAN CATHOLIC CHURCH (EVANGELICAL PROTESTANT)	1990	6	2,500	2,500	10	19	6	1,000
CHRISTIAN CHURCH (DISCIPLES OF CHRIST)	1989	4,113	1,052,271	690,115	3,895	6,897	4,113	318,730
Christian Church of North America, General Council	1985	104	13,500		107	169		
Christian Churches and Churches of Christ	1986	5,579	1,070,616		5,525	6,596		
THE CHRISTIAN CONGREGATION	1989	1,454	108,881	108,881	1,452	1,457	1,308	47,617
Christian Methodist Episcopal Church	1983	2,340	718,922		2,340	2,650		
CHRISTIAN NATION CHURCH, U.S.A.	1989	5	200	200	4	23	5	270
CHRISTIAN REFORMED CHURCH IN NORTH AMERICA	1989	712	225,699	145,308	624	1,099	N.R.	N.R.
Christian Union	1984	114	6,000		80	114		
Church of Christ	1972	32	2,400		169	188		
Church of Daniel's Band	1951	4	200		4	10		
The Church of God	1978	2,035	75,890		1,910	2,737		
CHURCH OF GOD (ANDERSON, IND.)	1989	2,338	199,786	199,786	2,170	3,410	2,168	176,113
Church of God by Faith	1973	106	4,500		125	150		
CHURCH OF GOD (CLEVELAND, TENN.)	1989	5,763	582,203	582,203	6,207	7,544	5,436	509,250
CHURCH OF GOD GENERAL CONFERENCE (OREGON, ILL.)	1990	88	5,718	4,399	66	87	88	3,334
The Church of God in Christ	1982	9,982	3,709,661		9,204	10,426		

TABLE 1-A: UNITED STATES CURRENT AND NON-CURRENT STATISTICS—Continued

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
The Church of God in Christ, International	1982	300	200,000		700	1,600		
CHURCH OF GOD IN CHRIST (MENNONITE)	1989	70	9,389	9,389	N.R.	N.R.	71	N.R.
THE CHURCH OF GOD OF PROPHECY	1990	2,119	73,430	73,430	4,262	6,772	2,267	85,578
THE CHURCH OF GOD OF THE MOUNTAIN ASSEMBLY	1990	104	4,238	3,826	67	129	104	5,500
CHURCH OF GOD (SEVENTH DAY) DENVER, COLO.	1990	140	5,000	5,000	88	123	N.R.	N.R.
CHURCH OF GOD (WHICH HE PURCHASED WITH HIS OWN BLOOD)	1990	9	800	800	16	20	6	N.R.
Church of Illumination	1983	4	9,000		60	60		
THE CHURCH OF JESUS CHRIST (BICKERTONITES)	1989	63	2,707	2,466	183	262	63	2,231
THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS	1989	9,049	4,175,400	3,630,400	27,147	30,960	9,049	3,329,000
Church of Our Lord Jesus Christ of the Apostolic Faith	1954	155	45,000		150	185		
CHURCH OF THE BRETHREN	1989	1,102	149,681	149,681	1,911	2,436	N.R.	N.R.
Church of the Living God (C.W.F.F.)	1985	170	42,000		N.R.	170		
CHURCH OF THE LUTHERAN BRETHREN OF AMERICA	1989	114	12,625	7,540	110	195	114	10,494
CHURCH OF THE LUTHERAN CONFESSION	1989	69	8,738	6,371	56	77	64	1,416
CHURCH OF THE NAZARENE	1989	5,158	561,253	558,664	4,313	9,138	4,990	864,703
CHURCHES OF CHRIST	1989	13,375	1,626,000	1,278,000	N.R.	N.R.	N.R.	N.R.
CHURCHES OF CHRIST IN CHRISTIAN UNION	1989	250	9,674	9,674	151	317	250	13,561
CHURCHES OF GOD, GENERAL CONFERENCE	1989	350	33,909	33,909	305	500	346	27,253
COMMUNITY CHURCHES, INTERNATIONAL COUNCIL OF	1990	210	250,000	250,000	N.R.	350	N.R.	N.R.
CONGREGATIONAL CHRISTIAN CHURCHES, NATIONAL ASSOCIATION OF	1990	400	90,000	90,000	400	450	N.R.	N.R.
Congregational Holiness Church	1981	174	8,347		176	488		
CONSERVATIVE BAPTIST ASSOCIATION OF AMERICA	1989	1,126	210,000	210,000	1,126	1,324	N.R.	N.R.
CONSERVATIVE CONGREGATIONAL CHRISTIAN CONFERENCE	1989	180	28,413	28,413	271	457	164	12,094
COPTIC ORTHODOX CHURCH	1990	42	165,000	150,000	49	49	N.R.	6,600
CUMBERLAND PRESBYTERIAN CHURCH	1989	743	90,906	84,866	590	717	743	41,009
Duck River (and Kindred) Association of Baptists	1975	85	8,632		148	148		
Elim Fellowship	1983	36	N.R.		144	185		
THE EPISCOPAL CHURCH	1989	7,372	2,433,413	1,714,122	8,122	14,831	N.R.	555,887
THE ESTONIAN EVANGELICAL LUTHERAN CHURCH	1989	24	7,298	7,298	17	19	N.R.	N.R.
Ethical Culture Movement	1988	21	3,212		19	43		
EVANGELICAL CHURCH	1989	185	16,113	16,113	232	342	185	17,611
EVANGELICAL CONGREGATIONAL CHURCH	1989	155	34,779	24,606	122	199	153	17,461
THE EVANGELICAL COVENANT CHURCH	1989	592	89,014	89,014	821	1,264	515	72,866
EVANGELICAL FREE CHURCH OF AMERICA	1990	1,040	165,000	165,000	N.R.	1,795	N.R.	N.R.

TABLE 1-A: UNITED STATES CURRENT AND NON-CURRENT STATISTICS—Continued

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
Evangelical Friends Alliance	1982	217	24,095		192	483		
EVANGELICAL LUTHERAN CHURCH IN AMERICA	**1989**	**11,067**	**5,238,798**	**3,909,302**	**10,125**	**17,246**	**9,810**	**1,155,276**
EVANGELICAL LUTHERAN SYNOD	**1989**	**125**	**21,544**	**15,740**	**108**	**144**	**112**	**3,794**
EVANGELICAL MENNONITE CHURCH	**1990**	**26**	**4,026**	**4,026**	**34**	**52**	**26**	**4,471**
Evangelical Methodist Church	1987	130	8,282		151	238		
EVANGELICAL PRESBYTERIAN CHURCH	**1990**	**160**	**54,781**	**50,987**	**217**	**280**	**160**	**29,530**
Fellowship of Evangelical Bible Churches	1988	14	1,925		18	47		
Fellowship of Fundamental Bible Churches	1984	31	1,840		31	52		
The Fire Baptized Holiness Church (Wesleyan)	1958	53	988		N.R.	N.R.		
Free Christian Zion Church of Christ	1956	742	22,260		321	420		
Free Lutheran Congregations, The Association of	1988	193	26,870		114	139		
FREE METHODIST CHURCH OF NORTH AMERICA	**1989**	**1,066**	**75,869**	**59,754**	**N.R.**	**1,790**	**N.R.**	**97,642**
FREE WILL BAPTISTS, NATIONAL ASSOCIATION OF	**1989**	**2,517**	**204,489**	**204,489**	**2,800**	**2,900**	**2,517**	**159,944**
Friends General Conference	1987	505	31,690		None	None		
FRIENDS UNITED MEETING	**1989**	**543**	**54,155**	**47,228**	**300**	**582**	**459**	**23,413**
Full Gospel Assemblies, International	1984	150	3,800		122	399		
Full Gospel Fellowship of Churches and Ministers, International	1985	450	65,000		850	850		
Fundamental Methodist Church, Inc	1987	13	733		14	21		
GENERAL ASSOCIATION OF REGULAR BAPTIST CHURCHES	**1989**	**1,582**	**216,468**	**216,468**	**N.R.**	**N.R.**	**N.R.**	**N.R.**
GENERAL BAPTISTS (GENERAL ASSOCIATION OF)	**1989**	**872**	**73,738**	**73,738**	**N.R.**	**1,477**	**N.R.**	**N.R.**
General Church of the New Jerusalem	1971	33	2,143		17	31		
General Conference of Mennonite Brethren Churches	1986	128	17,065		N.R.	N.R.		
General Conference of the Evangelical Baptist Church, Inc	1952	31	2,200		22	37		
General Convention, The Swedenborgian Church	1988	50	2,423		45	54		
General Six Principle Baptists	1970	7	175		4	7		
GRACE BRETHREN CHURCHES, FELLOWSHIP OF	**1989**	**319**	**39,481**	**39,481**	**N.R.**	**653**	**319**	**29,513**
GRACE GOSPEL FELLOWSHIP	**1990**	**50**	**4,500**	**2,500**	**68**	**120**	**50**	**N.R.**
Greek Orthodox Archdiocese of North and South America	1977	535	1,950,000		610	655		
The Holiness Church of God, Inc	1968	28	927		25	36		
Holy Ukrainian Autocephalic Church in Exile	1965	10	4,800		15	24		
House of God, Which is the Church of the Living God, the Pillar and Ground of the Truth, Inc	1956	107	2,350		80	120		
HUNGARIAN REFORMED CHURCH IN AMERICA	**1989**	**27**	**9,780**	**7,280**	**29**	**32**	**14**	**N.R.**
Hutterian Brethren	1987	77	3,988		N.R.	N.R.		
INDEPENDENT FUNDAMENTAL CHURCHES OF AMERICA	**1990**	**705**	**73,809**	**73,809**	**820**	**1,516**	**705**	**71,368**

TABLE 1-A: UNITED STATES CURRENT AND NON-CURRENT STATISTICS—Continued

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
INTERNATIONAL CHURCH OF THE FOURSQUARE GOSPEL	**1989**	**1,404**	**203,060**	**197,881**	**N.R.**	**5,179**	**983**	**41,974**
INTERNATIONAL PENTECOSTAL CHURCH OF CHRIST	**1990**	**77**	**2,914**	**2,577**	**126**	**126**	**75**	**3,808**
JEHOVAH'S WITNESSES	**1989**	**9,141**	**825,570**	**825,570**	**None**	**None**	**None**	**None**
JEWS*	**1989**	**3,416**	**5,944,000**	**3,750,000**	**N.R.**	**6,500**	**N.R.**	**N.R.**
Kodesh Church of Immanuel	1980	5	326		2	28		
Korean Presbyterian Church in America, General Assembly of the	1986	180	24,000		200	225		
LATVIAN EVANGELICAL LUTHERAN CHURCH IN AMERICA, THE	**1989**	**56**	**12,865**	**11,697**	**31**	**46**	**20**	**N.R.**
Liberal Catholic Church—Province of the United States of America	1987	34	2,800		64	127		
Liberty Baptist Fellowship	1987	510	200,000		150	N.R.		
THE LUTHERAN CHURCH—MISSOURI SYNOD	**1989**	**5,990**	**2,609,025**	**1,961,114**	**5,339**	**8,271**	**5,715**	**660,229**
Lutheran Churches, The American Association of	1988	78	15,150		63	80		
MENNONITE CHURCH	**1989**	**1,034**	**92,517**	**92,517**	**1,504**	**2,545**	**N.R.**	**N.R.**
MENNONITE CHURCH, THE GENERAL CONFERENCE	**1989**	**220**	**33,982**	**33,982**	**210**	**392**	**220**	**15,307**
Metropolitan Church Association, Inc.	1958	15	443		13	62		
METROPOLITAN COMMUNITY CHURCHES, UNIVERSAL FELLOWSHIP OF	**1989**	**195**	**22,296**	**11,805**	**N.R.**	**271**	**N.R.**	**N.R.**
THE MISSIONARY CHURCH	**1989**	**292**	**26,881**	**26,881**	**276**	**509**	**282**	**N.R.**
MORAVIAN CHURCH IN AMERICA—NORTHERN PROVINCE	**1989**	**100**	**31,248**	**23,802**	**88**	**167**	**97**	**6,742**
MORAVIAN CHURCH IN AMERICA—SOUTHERN PROVINCE	**1989**	**55**	**21,341**	**17,208**	**54**	**89**	**55**	**8,597**
National Baptist Convention of America	1956	11,398	2,668,799		7,598	28,574		
National Baptist Convention, U.S.A., Inc.	1958	26,000	5,500,000		26,000	27,500		
National Primitive Baptist Convention, Inc.	1975	616	250,000		460	636		
NATIONAL SPIRITUALIST ASSOCIATION OF CHURCHES	**1990**	**120**	**3,406**	**3,406**	**186**	**218**	**49**	**478**
NETHERLANDS REFORMED CONGREGATIONS	**1989**	**15**	**5,169**	**2,769**	**5**	**6**	**N.R.**	**N.R.**
NEW APOSTOLIC CHURCH OF NORTH AMERICA	**1989**	**497**	**37,201**	**37,201**	**742**	**828**	**N.R.**	**2,256**
NORTH AMERICAN BAPTIST CONFERENCE	**1989**	**276**	**42,629**	**42,269**	**286**	**433**	**267**	**22,602**
North American Old Roman Catholic Church	1986	133	62,611		109	150		
North American Old Roman Catholic Church (Archdiocese of New York	1988	5	615		6	9		
OLD GERMAN BAPTIST BRETHREN	**1989**	**55**	**5,435**	**5,435**	**236**	**236**	**N.R.**	**N.R.**
OLD ORDER AMISH CHURCH	**1989**	**785**	**70,650**	**70,650**	**3,140**	**3,140**	**N.R.**	**N.R.**
Old Order (Wisler) Mennonite Church	1980	36	9,731		N.R.	N.R.		
OPEN BIBLE STANDARD CHURCHES, INC	**1990**	**330**	**46,000**	**42,000**	**968**	**968**	**285**	**25,000**
The (Original) Church of God	1971	70	20,000		50	124		
Orthodox Church in America	1978	440	1,000,000		457	531		

TABLE 1-A: UNITED STATES CURRENT AND NON-CURRENT STATISTICS—Continued

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
The Orthodox Presbyterian Church	1987	188	19,094		160	334		
Pentecostal Assemblies of the World, Inc.	1960	550	4,500		450	600		
PENTECOSTAL CHURCH OF GOD, INC	**1989**	**1,165**	**90,870**	**39,590**	**N.R.**	**1,603**	**N.R.**	**N.R.**
Pentecostal Fire-Baptized Holiness Church	1969	41	545		80	80		
THE PENTECOSTAL FREE WILL BAPTIST CHURCH, INC	**1990**	**141**	**11,757**	**11,757**	**163**	**228**	**141**	**11,734**
PENTECOSTAL HOLINESS CHURCH, INTERNATIONAL	**1989**	**1,475**	**119,073**	**119,073**	**1,583**	**2,095**	**1,385**	**132,727**
Pillar of Fire	1949	61	5,100		N.R.	N.R.		
Polish National Catholic Church of America	1960	162	282,411		141	141		
PRESBYTERIAN CHURCH IN AMERICA	**1989**	**1,100**	**217,374**	**174,134**	**1,193**	**1,949**	**N.R.**	**109,216**
PRESBYTERIAN CHURCH (U.S.A.)	**1989**	**11,469**	**2,886,482**	**2,886,482**	**10,410**	**20,078**	**N.R.**	**1,099,211**
PRIMITIVE ADVENT CHRISTIAN CHURCH	**1990**	**9**	**350**	**350**	**9**	**9**	**8**	**351**
Primitive Baptists	1960	1,000	72,000		N.R.	N.R.		
PRIMITIVE METHODIST CHURCH, U.S.A.	**1989**	**85**	**8,244**	**5,779**	**54**	**84**	**85**	**4,898**
Progressive National Baptist Convention, Inc.	1967	655	521,692		N.R.	863		
THE PROTES'TANT CONFERENCE (LUTHERAN)	**1989**	**9**	**1,065**	**790**	**8**	**8**	**6**	**154**
Protestant Reformed Churches in America	1980	21	4,544		19	31		
REFORMED CHURCH IN AMERICA	**1989**	**928**	**330,650**	**198,832**	**863**	**1,727**	**N.R.**	**99,464**
Reformed Church in the United States	1985	34	3,778		28	34		
REFORMED EPISCOPAL CHURCH	**1990**	**83**	**6,565**	**5,882**	**88**	**147**	**72**	**2,938**
Reformed Mennonite Church	1970	12	500		18	21		
Reformed Methodist Union Episcopal Church	1983	18	3,800		24	33		
Reformed Presbyterian Church of North America	1988	68	5,174		59	127		
Reformed Zion Union Apostolic Church	1965	50	16,000		28	N.R.		
Religious Society of Friends (Conservative)	1984	28	1,744		N.R.	17		
Religious Society of Friends (Unaffiliated Meetings)	1980	112	6,386		N.R.	N.R.		
REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS	**1989**	**1,048**	**190,183**	**190,183**	**16,182**	**16,912**	**N.R.**	**N.R.**
THE ROMAN CATHOLIC CHURCH	**1989**	**23,500**	**57,019,948**	**N.R.**	**34,553**	**53,111**	**N.R.**	**7,106,653**
THE ROMANIAN ORTHODOX EPISCOPATE OF AMERICA	**1989**	**37**	**65,000**	**65,000**	**37**	**81**	**30**	**1,800**
Russian Orthodox Church in the U.S.A., Patriarchal Parishes	1985	38	9,780		37	45		
The Russian Orthodox Church Outside of Russia	1955	81	55,000		92	168		
THE SALVATION ARMY	**1989**	**1,122**	**445,566**	**130,551**	**2,656**	**5,184**	**1,139**	**113,977**
THE SCHWENKFELDER CHURCH	**1989**	**5**	**2,461**	**2,461**	**8**	**10**	**5**	**799**

TABLE 1-A: UNITED STATES CURRENT AND NON-CURRENT STATISTICS—Continued

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
Second Cumberland Presbyterian Church in the U.S.	1959	121	30,000		121	125		
Separate Baptists in Christ	1988	101	10,000		101	165		
Serbian Eastern Orthodox Church in the U.S.A. and Canada	1986	68	67,000		60	82		
SEVENTH-DAY ADVENTIST CHURCH	**1989**	**4,193**	**701,781**	**701,781**	**2,305**	**4,493**	**4,222**	**466,753**
SEVENTH DAY BAPTIST GENERAL CONFERENCE	**1990**	**86**	**5,200**	**5,200**	**48**	**77**	**86**	**N.R.**
Social Brethren	1975	40	1,784		47	47		
SOUTHERN BAPTIST CONVENTION	**1989**	**37,739**	**14,907,826**	**14,907,826**	**37,500**	**64,100**	**36,322**	**7,931,112**
THE SOUTHERN METHODIST CHURCH	**1990**	**137**	**7,572**	**7,572**	**105**	**128**	**N.R.**	**N.R.**
Sovereign Grace Baptists	1988	275	2,600		260	275		
Syrian Orthodox Church of Antioch (Archdiocese of the U.S.A. and Canada)	1988	28	30,000		20	25		
Triumph The Church and Kingdom of God in Christ (International)	1972	475	54,307		860	1,375		
TRUE (OLD CALENDAR) ORTHODOX CHURCH OF GREECE (SYNOD OF METROPOLITAN CYPRIAN), AMERICAN EXARCHATE	**1990**	**8**	**1,300**	**1,300**	**6**	**12**	**N.R.**	**N.R.**
Ukrainian Orthodox Church in the U.S.A.	1966	107	87,745		107	131		
Ukrainian Orthodox Church of America (Ecumenical Patriarchate)	1986	27	5,000		36	37		
UNITARIAN UNIVERSALIST ASSOCIATION	**1989**	**1,010**	**182,211**	**182,211**	**1,181**	**1,252**	**N.R.**	**46,345**
UNITED BRETHREN IN CHRIST	**1989**	**252**	**25,462**	**25,462**	**320**	**382**	**252**	**14,410**
United Christian Church	1987	12	420		8	11		
UNITED CHURCH OF CHRIST	**1989**	**6,386**	**1,625,969**	**1,625,969**	**5,614**	**9,870**	**N.R.**	**433,980**
United Holy Church of America	1960	470	28,890		379	400		
The United Methodist Church	1988	37,514	8,979,139		20,844	38,303		
UNITED PENTECOSTAL CHURCH, INTERNATIONAL	**1990**	**3,592**	**500,000**	**500,000**	**N.R.**	**7,447**	**N.R.**	**N.R.**
United Zion Church	1987	13	850		19	20		
UNITY OF THE BRETHREN	**1989**	**26**	**4,336**	**2,764**	**20**	**26**	**21**	**1,357**
Vedanta Society	1988	13	2,500		14	14		
Volunteers of America	1978	607	36,634		704	704		
THE WESLEYAN CHURCH	**1989**	**1,650**	**110,027**	**101,879**	**1,848**	**3,076**	**N.R.**	**179,360**
WISCONSIN EVANGELICAL LUTHERAN SYNOD	**1989**	**1,198**	**419,312**	**317,117**	**1,144**	**1,573**	**1,169**	**49,320**
World Confessional Lutheran Association	1987	12	1,530		18	27		

*Inclusive membership represents estimates of the total number of Jews seen as an ethnic, social, and religious community. Full membership is the number of Jews estimated to be associated with synagogues and temples of the Orthodox, Conservative, and Reform branches by officials of the congregational organizations of these three groups.

Table 1-B: SUMMARY OF UNITED STATES CURRENT AND NON-CURRENT STATISTICS

Current statistics are those reported for the years 1990 or 1989. Non-current statistics are those for the years 1988 and earlier. Only current totals are provided in the categories: Full, Communicant, or Confirmed Members; Number of Sunday or Sabbath Schools; Total Enrollment.

	No. of Bodies	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
1991 Yearbook								
Current	118	222,741	113,575,941	48,388,436	238,298	394,045	115,586	28,420,140
Non-Current	101	127,596	34,031,453	N.R.	101,796	153,019	N.R.	N.R.
Totals	219	350,337	147,607,394		340,094	547,064		
1990 Yearbook								
Current	106	213,447	107,652,670	45,118,194	208,232	353,030	114,161	25,090,610
Non-Current	113	137,034	37,731,068	N.R.	127,157	184,349	N.R.	N.R.
Totals	219	350,481	145,383,738		335,389	537,379		

TABLE 1-C: SOME COMPARATIVE UNITED STATES CHURCH STATISTICS

	1989	1990
Church Membership as a Percent of U.S. Population	58.7	59.3
Membership Gain or Loss over Previous Year	1,552,932	2,223,656
Percentage of Gain or Loss over Previous Year	1.1	1.5

TABLE 1-D: CANADIAN CURRENT AND NON-CURRENT STATISTICS

The following table provides current and non-current statistics for Canadian denominations listed alphabetically. Current statistics, defined as those gathered and reported for 1990 and 1989 are shown in **bold face** type. Non-current statistics are those for 1988 and earlier, and appear in light face.

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
THE ANGLICAN CHURCH OF CANADA	**1989**	**1,765**	**817,021**	**514,475**	**1,924**	**3,250**	**1,767**	**83,766**
THE ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE OF NORTH AMERICA	**1989**	**12**	**20,000**	**20,000**	**25**	**25**	**12**	**1,100**
Apostolic Christian Church (Nazarene)	1985	14	830		49	49		
APOSTOLIC CHURCH IN CANADA	**1989**	**14**	**1,600**	**1,200**	**14**	**19**	**14**	**350**
Armenian Church of North America, Diocese of Canada	1979	7	25,000		3	3		
ASSOCIATED GOSPEL CHURCHES	**1990**	**123**	**17,502**	**9,402**	**104**	**202**	**95**	**7,566**
Baptist General Conference of Canada	1987	70	6,066		80	84		
BIBLE HOLINESS MOVEMENT	**1990**	**29**	**688**	**428**	**16**	**20**	**N.R.**	**N.R.**
BRETHREN IN CHRIST CHURCH, CANADIAN CONFERENCE	**1989**	**37**	**3,549**	**3,011**	**49**	**75**	**34**	**2,947**
British Methodist Episcopal Church	1978	13	2,000		9	9		
Buddhist Churches of Canada	1979	15	2,543		10	10		
THE CANADIAN AND AMERICAN REFORMED CHURCHES	**1989**	**41**	**18,944**	**6,392**	**37**	**55**	**N.R.**	**N.R.**
CANADIAN BAPTIST FEDERATION	**1989**	**1,135**	**133,032**	**115,615**	**721**	**1,325**	**619**	**39,693**
CANADIAN CONVENTION OF SOUTHERN BAPTISTS	1988	98	5,779		88	101		
CANADIAN YEARLY MEETING OF THE RELIGIOUS SOCIETY OF FRIENDS	**1989**	**25**	**1,632**	**1,161**	**None**	**None**	**12**	**112**
THE CHRISTIAN AND MISSIONARY ALLIANCE IN CANADA	**1989**	**318**	**70,663**	**26,367**	**N.R.**	**N.R.**	**N.R.**	**47,712**
Christian Brethren (a.k.a. Plymouth Brethren)	1985	600	52,000		N.R.	250		
CHRISTIAN CHURCH (DISCIPLES OF CHRIST) IN CANADA	**1989**	**36**	**4,092**	**2,506**	**23**	**45**	**36**	**948**
CHRISTIAN CHURCHES AND CHURCHES OF CHRIST	**1989**	**140**	**7,500**	**7,500**	**95**	**100**	**110**	**N.R.**
CHRISTIAN REFORMED CHURCH IN NORTH AMERICA	**1989**	**236**	**88,169**	**50,298**	**208**	**275**	**N.R.**	**N.R.**
CHURCH OF GOD (ANDERSON, IND.)	**1989**	**51**	**3,362**	**3,362**	**32**	**52**	**48**	**2,842**
Church of God (Cleveland, Tenn.)	1987	86	4,996		86	198		
THE CHURCH OF GOD OF PROPHECY OF CANADA	**1990**	**50**	**2,705**	**2,705**	**106**	**145**	**51**	**2,643**
The Church of Jesus Christ of Latter-Day Saints in Canada	1987	370	118,000		1,100	1,263		
CHURCH OF THE LUTHERAN BRETHREN	**1989**	**7**	**529**	**309**	**6**	**8**	**7**	**594**
CHURCH OF THE NAZARENE	**1989**	**157**	**10,916**	**10,779**	**109**	**232**	**156**	**15,820**
Churches of Christ in Canada	1985	149	9,962		103	113		
CONFERENCE OF MENNONITES IN CANADA	**1989**	**157**	**28,688**	**28,688**	**200**	**335**	**157**	**N.R.**
Congregational Christian Chruches in Ontario, The Conference of	1988	5	270		4	13		

TABLE 1-D: CANADIAN CURRENT AND NON-CURRENT STATISTICS—Continued

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
The Coptic Church in Canada	1987	7	40,000		7	7		
THE ESTONIAN EVANGELICAL LUTHERAN CHURCH	**1989**	**13**	**6,906**	**6,394**	**13**	**15**	**N.R.**	**N.R.**
EVANGELICAL BAPTIST CHURCHES IN CANADA, THE FELLOWSHIP OF	**1989**	**484**	**57,780**	**57,780**	**N.R.**	**N.R.**	**N.R.**	**N.R.**
THE EVANGELICAL CHURCH IN CANADA	**1989**	**46**	**3,554**	**3,554**	**41**	**74**	**39**	**3,665**
THE EVANGELICAL CHURCH OF CANADA	**1989**	**23**	**1,260**	**1,260**	**16**	**32**	**20**	**1,724**
EVANGELICAL FREE CHURCH OF CANADA	**1990**	**114**	**6,146**	**6,146**	**120**	**140**	**112**	**N.R.**
THE EVANGELICAL LUTHERAN CHURCH IN CANADA	**1989**	**655**	**205,864**	**149,373**	**485**	**849**	**514**	**30,267**
EVANGELICAL MENNONITE CONFERENCE	**1989**	**50**	**6,000**	**6,000**	**109**	**109**	**N.R.**	**N.R.**
Evangelical Mennonite Mission Conference	1986	32	3,131		N.R.	N.R.		
FOURSQUARE GOSPEL CHURCH OF CANADA	**1989**	**38**	**1,913**	**1,913**	**79**	**86**	**40**	**1,317**
FREE METHODIST CHURCH IN CANADA	**1989**	**147**	**7,479**	**5,916**	**132**	**235**	**136**	**9,728**
FREE WILL BAPTISTS	**1989**	**16**	**1,275**	**572**	**10**	**13**	**14**	**1,205**
GENERAL CHURCH OF THE NEW JERUSALEM	**1989**	**3**	**645**	**267**	**4**	**6**	**3**	**179**
The Gospel Missionary Association	1981	13	N.R.		10	44		
Greek Orthodox Diocese of Toronto (Canada)	1984	58	230,000		45	49		
Independent Assemblies of God—Canada	1977	45	4,500		125	166		
Independent Holiness Church	1987	13	600		13	21		
THE ITALIAN PENTECOSTAL CHURCH OF CANADA	**1990**	**21**	**3,300**	**3,300**	**20**	**24**	**N.R.**	**N.R.**
JEHOVAH'S WITNESSES	**1989**	**1,249**	**97,808**	**97,808**	**None**	**None**	**None**	**None**
Jews	1981	112	296,425		N.R.	N.R.		
THE LATVIAN EVANGELICAL LUTHERAN CHURCH IN AMERICA	**1989**	**8**	**2,428**	**2,234**	**6**	**9**	**5**	**N.R.**
Lutheran Church—Canada	1988	354	90,944		231	341		
MENNONITE BRETHREN CHURCHES, CANADIAN CONFERENCE OF	**1989**	**180**	**32,006**	**27,006**	**202**	**264**	**170**	**20,423**
MENNONITE CHURCH (CANADA)	**1989**	**111**	**9,779**	**9,779**	**89**	**158**	**N.R.**	**N.R.**
Metropolitan Community Churches, Universal Fellowship of	1984	11	1,600		10	10		
The Missionary Church of Canada	1984	92	6,431		73	129		
MORAVIAN CHURCH IN AMERICA—NORTHERN PROVINCE, CANADIAN DISTRICT OF THE	**1989**	**9**	**2,116**	**1,437**	**12**	**14**	**9**	**571**
NETHERLANDS REFORMED CONGREGATIONS OF NORTH AMERICA	**1989**	**9**	**4,442**	**2,032**	**1**	**2**	**N.R.**	**N.R.**
NORTH AMERICAN BAPTIST CONFERENCE	**1989**	**120**	**17,374**	**17,374**	**105**	**168**	**118**	**8,948**
THE OLD CATHOLIC CHURCH OF CANADA	**1989**	**2**	**110**	**10**	**2**	**3**	**None**	**None**
Old Order Amish Church	1987	16	775		N.R.	N.R.		
The Open Bible Standard Churches of Canada	1987	4	1,000		5	6		

TABLE 1-D: CANADIAN CURRENT AND NON-CURRENT STATISTICS—Continued

Religious Body	Year Reported	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
THE PENTECOSTAL ASSEMBLIES OF CANADA	**1989**	**962**	**192,706**	**192,706**	**1,372**	**1,399**	**N.R.**	**N.R.**
Pentecostal Assemblies of Newfoundland	1982	163	34,000		128	188		
Polish National Catholic Church	1982	13	6,000		11	14		
PRESBYTERIAN CHURCH IN AMERICA (CANADIAN SECTION)	**1989**	**18**	**887**	**562**	**11**	**22**	**N.R.**	**425**
THE PRESBYTERIAN CHURCH IN CANADA	**1989**	**1,022**	**217,664**	**155,640**	**1,194**	**1,194**	**637**	**33,646**
REFORMED CHURCH IN CANADA	**1989**	**35**	**6,758**	**4,127**	**36**	**59**	**33**	**2,061**
Reformed Doukhobors, Christian Community and Brotherhood of	1986	1	2,108		None	None		
REFORMED EPISCOPAL CHURCH, THE FIRST SYNOD IN THE DOMINION OF CANADA	**1989**	**3**	**770**	**330**	**9**	**13**	**2**	**41**
Reinlaender Mennonite Church	1987	7	800		10	10		
REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS	**1989**	**80**	**12,320**	**12,320**	**1,105**	**1,105**	**N.R.**	**N.R.**
THE ROMAN CATHOLIC CHURCH IN CANADA	**1989**	**5,922**	**11,375,914**	**N.R.**	**6,749**	**11,302**	**N.R.**	**N.R.**
The Romanian Orthodox Church in America (Canadian Parishes)	1972	19	16,000		19	19		
THE ROMANIAN ORTHODOX EPISCOPATE OF AMERICA (JACKSON, MICH.)	**1989**	**13**	**8,600**	**8,600**	**11**	**12**	**10**	**663**
RUSSIAN ORTHODOX CHURCH IN CANADA, PATRIARCHAL PARISHES OF THE	**1989**	**24**	**8,000**	**6,000**	**5**	**6**	**3**	**68**
The Salvation Army in Canada	1988	398	88,899		732	2,008		
Serbian Orthodox Church in the U.S.A. and Canada, Diocese of Canada	1983	17	18,494		11	13		
SEVENTH-DAY ADVENTIST CHURCH IN CANADA	**1989**	**305**	**38,679**	**38,679**	**164**	**273**	**339**	**36,487**
Ukrainian Greek-Orthodox Church of Canada	1988	258	120,000		75	91		
Union of Spiritual Communities of Christ (Orthodox Doukhobors in Canada)	1972	25	21,300		None	None		
UNITARIAN UNIVERSALIST ASSOCIATION	**1990**	**40**	**6,003**	**60,003**	**20**	**20**	**34**	**1,303**
UNITED BRETHREN IN CHRIST, ONTARIO CONFERENCE	**1989**	**10**	**878**	**878**	**10**	**13**	**10**	**479**
THE UNITED CHURCH OF CANADA	**1990**	**4,112**	**2,013,258**	**829,374**	**2,059**	**3,869**	**3,461**	**195,902**
UNITED PENTECOSTAL CHURCH IN CANADA	**1989**	**197**	**23,000**	**23,000**	**N.R.**	**N.R.**	**N.R.**	**N.R.**
THE WESLEYAN CHURCH	**1989**	**75**	**4,956**	**4,769**	**115**	**162**	**N.R.**	**8,033**
WISCONSIN EVANGELICAL LUTHERAN SYNOD	**1989**	**10**	**1,107**	**797**	**9**	**9**	**10**	**266**

TABLE 1-E: SUMMARY OF CANADIAN CURRENT AND NON-CURRENT STATISTICS

Current statistics are those reported for the year 1990 or 1989. Non-current statistics are those for the years 1988 and earlier. Only current totals are provided in the categories: Full, Communicant or Confirmed Members; Number of Sunday or Sabbath Schools; Total Enrollment.

	No. of Bodies	No. of Churches	Inclusive Membership	Full, Communicant or Confirmed Members	No. of Pastors Serving Parishes	Total No. of Clergy	No. of Sunday or Sabbath Schools	Total Enrollment
1991 Yearbook								
Current	55	20,582	15,621,583	2,499,444	18,160	28,087	8,837	563,514
Non-Current	32	3,085	1,210,453	N.R.	3,037	5,209	N.R.	N.R.
Totals	87	23,667	16,832,036		21,197	33,296		
1990 Yearbook								
Current	52	22,453	15,809,602	2,662,948	17,822	28,926	9,601	562,863
Non-Current	35	2,455	1,011,619	N.R.	2,138	2,831	N.R.	N.R.
Totals	87	24,908	16,821,221		19,960	31,757		

TABLE 1-F: NUMBER OF UNITED STATES CHURCHES AND MEMBERS, BY RELIGIOUS GROUPS

The 219 U.S. religious bodies reporting in this edition of the **Yearbook** may be classified, somewhat arbitrarily, into seven major categories.

It should be reiterated that comparisons of statistics of the various religious groups tabulated below are not meaningful because definitions of membership vary greatly from one religious body to another. For example, Roman Catholics count all baptized individuals, including infant members, as do many Protestant bodies. Some Protestant bodies, however, count as members those who have been received into the church at baptism, which can take place as early as age 9, thereby leaving out of official counts of membership many millions of children. Jewish statistics are estimates of the number of individuals in households in which one or more Jews reside and, therefore, include non-Jews living in such households as the result of intermarriage. The total number of persons in Jewish households is estimated to be 7 percent larger than the number of Jewish persons residing in these households.

The definition of membership in each case is, of necessity, left up to the religious body itself, and the statistics reported by various religious bodies are not adjusted by the editor of the **Yearbook.**

	Number Bodies Reporting	Number of Churches	Number of Members
Buddhists	1	67	19,441
Eastern Churches	18	1,705	4,057,339
Jews*	1	3,416	5,944,000
Old Catholic, Polish National Catholic, Armenian Churches	7	442	979,831
Protestants**	186	320,039	79,386,506
Roman Catholics	1	23,500	57,019,948
Miscellaneous***	5	1,168	200,329
Totals	219	350,337	147,607,394

*Including Orthodox, Conservative, and Reformed branches.

**Some bodies included here, such as various Latter-Day Saints groups and Jehovah's Witnesses, are, strictly speaking, not "Protestant" in the usual sense.

***This is a grouping of bodies officially non-Christian, including those such as Spiritualists, Ethical Culture Movement, and Unitarian-Universalists.

TABLE 1-G: CONSTITUENCY OF THE NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

A separate tabulation has been made of the constituent bodies of the National Council of Churches of Christ in the U.S.A. and is given below:

Religious Body	Year	Number of Churches	Inclusive Membership	Pastors Serving Parishes
African Methodist Episcopal Church	1981	6,200	2,210,000	6,050
African Methodist Episcopal Zion Church	1987	6,060	1,220,260	6,300
American Baptist Churches in the U.S.A.	1989	5,833	1,548,573	5,390
The Antiochian Orthodox Christian Archdiocese of North America	1989	160	350,000	250
Armenian Church of America, Diocese of the	1979	66	450,000	45
Christian Church (Disciples of Christ)	1989	4,113	1,052,271	3,895
Christian Methodist Episcopal Church	1983	2,340	718,922	2,340
Church of the Brethren	1989	1,102	149,681	1,911
Community Churches, International Council of	1990	210	250,000	N.R.
Coptic Orthodox Church	1990	42	165,000	49
The Episcopal Church	1989	7,372	2,433,413	8,122
Evangelical Lutheran Church in America	1989	11,067	5,238,798	10,125
Friends United Meeting	1989	543	54,155	300
General Convention, the Swedenborgian Church	1988	50	2,423	45
Greek Orthodox Archdiocese of North and South America	1977	535	1,950,000	610
Hungarian Reformed Church in America	1989	27	9,780	29
Korean Presbyterian Church in America, General Assembly of the	1986	180	24,000	200
Moravian Church in America				
Northern Province	1989	100	31,248	88
Southern Province	1989	55	21,341	54
National Baptist Convention of America	1956	11,398	2,668,799	7,598
National Baptist Convention, U.S.A., Inc.	1958	26,000	5,500,000	26,000
Orthodox Church in America	1978	440	1,000,000	457
Philadelphia Yearly Meeting of the Religious Society of Friends	1967	202	(1965) 16,965	(1965) 23
Polish National Catholic Church of America	1960	162	282,411	141
Presbyterian Church (U.S.A.)	1989	11,469	2,886,482	10,410
Progressive National Baptist Convention, Inc.	1967	655	521,692	N.R.
Reformed Church in America	1989	928	330,650	863
Russian Orthodox Church in the U.S.A., Patriarchal Parishes of the	1985	38	9,780	37
Serbian Orthodox Church for the U.S.A. and Canada	1986	68	67,000	60
Syrian Orthodox Church of Antioch (Archdiocese of the U.S.A. and Canada)	1988	28	30,000	20
Ukrainian Orthodox Church in America (Ecumenical Patriarchate)	1986	27	5,000	36
United Church of Christ	1989	6,388	1,625,969	5,614
The United Methodist Church	1988	37,514	8,979,139	20,844
Total (32) bodies		141,372	41,803,752	117,906

TABLE 1-H: CHURCH MEMBERSHIP STATISTICS, 1940–1989

The following statistical time series for 28 U.S. denominations is presented in this edition of the **Yearbook of American and Canadian Churches** as a response to a number of requests for such a tabulation. The denominations selected represent a cross-section of theological orientations, ecclesiastical structures, and geographical foci. Reliability and completeness in statistical reporting were the criteria used in selecting the bodies. Many conclusions can be drawn from the material presented below but interpretations are left to the user of the statistics. The reader is referred to the qualifications relating to statistical data stated throughout this statistical and historical section and in "A Guide for the User of Church Statistics."

Denomination	1940	1947*	1950	1955
Assemblies of God(b)	198,834	241,782	318,478	400,047
Baptist General Conference	N.A.	N.A.	48,647(c)	54,000
Christian and Missionary Alliance**	22,832(d)	N.A.	58,347	57,109(e)
Christian Church (Disciples of Christ)	1,658,966	1,889,066	1,767,964	1,897,736
Church of God (Anderson, Ind.)	74,497	95,325	107,094	123,523
Church of God (Cleveland, Tenn.)	63,216	N.A.	121,706(f)	142,668
Church of Jesus Christ of Latter-day Saints	724,401(d)	911,279	1,111,314	1,230,021
Church of the Brethren	176,908	182,497	186,201	195,609
Church of the Nazarene	165,532	201,487(g)	226,684	270,576
Cumberland Presbyterian Church	73,357	75,427	81,806	84,990
Episcopal Church	1,996,434	2,155,514	2,417,464	2,852,965(h)
Evangelical Covenant Church of America	45,634	N.A.	51,850	55,311
Evangelical Lutheran Church in America(m)	(3,117,626)	N.A.	(3,982,508)	(4,672,083)
Free Methodist Church of North America	45,890	46,783(g)	48,574	51,437
Jehovah's Witnesses	N.A.	N.A.	N.A.	187,120
Lutheran Church—Missouri Synod	1,277,097	1,422,513	1,674,901	2,004,110
Mennonite Church	51,304	52,596	56,480	70,283
North American Baptist Conference	N.A.	N.A.	41,560	47,319
Presbyterian Church (U.S.A.)	(2,690,969)	(2,969,382)	(3,210,635)	(3,701,635)
Reformed Church in America	255,107	274,455	284,504	319,593
Reorganized Church of Jesus Christ of Latter-Day Saints	106,554	116,888	124,925	137,856
Roman Catholic Church	21,284,455	24,402,124	28,634,878	33,396,647
Salvation Army	238,357	205,881	209,341	249,641
Seventh-day Adventist Church	176,218	208,030	237,168	277,162
Southern Baptist Convention	4,949,174	6,079,305	7,079,889	8,467,439
United Church of Christ	(1,708,146)	(1,835,853)	(1,977,418)	(2,116,322)
United Methodist Church	(8,043,454)	(9,135,248)	(9,653,178)	(10,029,535)
Wisconsin Evangelical Lutheran Synod	256,007(o)	259,097	307,216	328,969

*Reported in the **Christian Herald,** June 1947. Only bodies of 50,000 or more reported.
(a) Data for 1966
(b) Assemblies of God statistics for 1971 and later are full membership statistics.
(c) Data for 1952
(d) Data for 1939
(e) Data for 1954
(f) Data for 1951
(g) Data for 1945
(h) Data for 1956
(j) Data for 1961
(k) Adjusted downward to eliminate Canadian membership previously reported.
(m) Data in parentheses for 1985 and earlier are composite totals for Lutheran denominations merged together at various years that currently comprise the Evangelical Lutheran Church in America.
(n) Data for 1988
**A change in the basis of reporting occurred in this body; statistics from 1970 are inclusive statistics, as opposed to those reported earlier.

FOR SELECTED U.S. DENOMINATIONS

Note: Statistics contained in parentheses are composite totals for the denominations listed prior to merger of the several component bodies. The symbol NA means Not Available. Most recent titles are used in the case of denominations listed. For information concerning dates and circumstances of merger, see the historical sketches for these denominations in Directory 3, Religious Bodies in the United States, in this edition.

1960	1965	1970	1975	1980	1985	1989
508,602	572,123	625,027	785,348	1,064,490	2,082,878	2,137,890
72,056	86,719	103,955	115,340	133,385	132,546	133,742
59,657	64,586	112,519	145,833	189,710	227,846	265,863
1,801,821	1,918,471	1,424,479	1,302,164	1,177,984	1,116,326	1,052,271
170,261	143,231	150,198	166,257	176,429	185,593	199,786
170,261	205,465	272,278	343,249	435,012	N.A.	582,203
1,486,887	1,789,175	2,073,146	2,336,715	2,811,000	3,860,000	4,175,400
199,947	194,815	182,614	179,336	170,839	159,184	149,681
307,629	343,380	383,284	441,093	484,276	522,082	561,253
88,452	78,917	92,095	94,050	96,553	98,037	90,906
3,269,325	3,429,153(a)	3,285,826	2,857,513	2,786,004	2,739,422	2,433,413
60,090	65,780	67,441	71,808	77,737	84,150	89,014
(5,295,502)	(5,684,298)	(5,650,137)	(5,401,765)	(5,384,271)	(5,341,452)	5,238,798
55,338	59,415	64,901	67,043	68,477	72,223	75,869
250,000	330,358	388,920	560,897	565,309	730,441	825,570
2,391,195	2,692,889	2,788,536	2,763,545	2,625,650	2,628,164	2,609,025
73,125	80,087	88,522	94,209	99,511	91,167	92,517
50,646	53,711	55,080	42,629(k)	43,041	42,863	42,629
(4,161,860)	(4,254,460)	(4,045,408)	(3,535,825)	(3,362,086)	3,048,235	2,886,482
354,621	385,754	367,606	355,052	345,532	342,375	330,650
155,291	168,355	152,670	157,762	190,087	192,082	190,183
42,104,900	46,246,175	48,214,729	48,881,872	50,449,842	52,654,908	57,019,948
254,141	287,991	326,934	384,817	417,359	427,825	445,566
317,852	364,666	420,419	495,699	571,141	651,954	701,781
9,731,591	10,770,573	11,628,032	12,733,124	13,600,126	14,477,364	14,907,826
(2,241,134)	2,070,413	1,960,608	1,818,762	1,736,244	1,683,777	1,625,969
(10,641,310)	(11,067,497)	10,509,198	9,861,028	9,519,407	9,192,172	8,979,139(n)
348,184(j)	358,466	381,321	395,440	407,043	415,389	419,312

TABLE 1-I: INCLUSIVE MEMBERSHIP, 61 COMPILATIONS

The following are the figures reported on inclusive membership in religious bodies in the U.S. in 61 compilations, between 1890 and 1989 as reported in the Census of Religious Bodies, as indicated, and by private publications. For years omitted, no compilations were made.

1890	41,699,342	(CRB)[1]	1960	114,449,217	(YBAC)
1906	35,068,058	(CRB)	1961	116,109,929	(YBAC)
1916	41,926,852	(CRB)	1962	117,946,002	(YBAC)
1926	54,576,346	(CRB)	1963	120,965,238	(YBAC)
1931	59,268,764	(CH)[2]	1964	123,307,449	(YBAC)
1932	60,157,392	(CH)	1965	124,682,422	(YBAC)
1933	60,812,624	(CH)	1966	125,778,656	(YBAC)
1934	62,007,376	(CH)	1967	126,445,110	(YBAC)
1935	62,678,177	(CH)	1968	128,469,636	(YBAC)
1936	55,807,366	(CRB)	1969	128,505,084	(YBAC)
1936	63,221,996	(CH)	1970	131,045,053	(YBAC)
1937	63,848,094	(CH)[2]	1971	131,389,642	(YBAC)
1938	64,156,895	(YBAC)[3]	1972	131,424,564	(YBAC)
1940	64,501,594	(YBAC)	1973	131,245,139	(YBAC)
1942	68,501,186	(YBAC)	1974	131,871,743	(YBAC)
1944	72,492,699	(YBAC)	1975	131,012,953	(YBACC)[4]
1945	71,700,142*	(CH)	1976	131,897,539	(YBACC)
1946	73,673,182*	(CH)	1977	131,812,470	(YBACC)
1947	77,386,188	(CH)	1978	133,388,776	(YBACC)
1948	79,435,605	(CH)	1979	133,469,690	(YBACC)
1949	81,862,328	(CH)	1980	134,816,943	(YBACC)
1950	86,830,490	(YBAC)	1981	138,452,614	(YBACC)
1951	88,673,005	(YBAC)	1982	139,603,059	(YBACC)
1952	92,277,129	(YBAC)	1983	140,816,385	(YBACC)
1953	94,842,845	(YBAC)	1984	142,172,138	(YBACC)
1954	97,482,611	(YBAC)	1985	142,926,363	(YBACC)
1955	100,162,529	(YBAC)	1986	142,799,662	(YBACC)
1956	103,224,954	(YBAC)	1987	143,830,806	(YBACC)
1957	104,189,678	(YBAC)	1988	145,383,738	(YBACC)
1958	109,557,741	(YBAC)	1989	147,607,394	(YBACC)
1959	112,226,905	(YBAC)			

Note: For certain other years, *Christian Herald, The* published compilations of "communicant," or adult membership only. These totals are not included in the table because they are not comparable with the inclusive figures here noted.

[1] CRB—*Census of Religious Bodies*, Bureau of the Census, Washington.

[2] CH—*The Christian Herald*, New York.

[3] YBAC—*Yearbook of American Churches*, New York.

[4] YBACC—*Yearbook of American and Canadian Churches*, New York.

*Including only bodies with over 50,000 members.

As a general record of the trends in church membership since 1890, the above table is very useful since it presents the results of 61 compilations made by various statisticians. It is the only record existing on church membership. Although the table follows a logical progression upward over time, it is by no means without its faults.

There are certain qualifications relating to the above data that should be kept in mind. First of all, aggregate data on inclusive membership, while accounting for the bulk of church membership, is always incomplete. A small number of religious bodies do not have membership statistics. Further, some religious groups, but not many major ones, are excluded from these totals by virtue of the definitions used for a "religious body" by the various compilers of these data.

Second, the totals here reported are additions of both current and non-current data, made necessary because not all religious bodies gather and report statistics each year, yet all bodies in the total must be aggregated each year for sake of completeness.

Third, definitions of inclusive membership vary from one religious body to another. Some count only full members and exclude probationary members, children, and those nominally related, while other religious bodies include this wider grouping. Occasionally an individual body will go from the more restrictive to the more inclusive definition over time. A third category of religious bodies has no actual statistical records and only make estimates of inclusive membership which roughly parallel the ethnic and cultural community to which they relate.

Last, these compilations were made by three different organizations from data derived from the religious bodies themselves; the U.S. Bureau of the Census made five compilations, *The Christian Herald* made twelve, and the **Yearbook of American and Canadian Churches** (formerly **Yearbook of American Churches)** made 44. Criteria for defining inclusive membership has not been completely standard over the 99-year period of these compilations.

2. CHURCH FINANCIAL STATISTICS AND RELATED DATA, UNITED STATES AND CANADA

For this edition of the **Yearbook of American and Canadian Churches,** complete financial data were supplied by 50 United States communions. The results are presented in the table entitled Some Statistics of Church Finances—United States Churches. The data are complete for each communion in the three major categories of reporting. It will be noted that Total Contributions are the sum total of Total Congregational Finances and Total Benevolences.

Similarly, data were supplied by 32 Canadian church bodies. The information is included in the table Some Statistics of Church Finances—Canadian Churches. Both U.S. and Canadian data are current, and incomplete information submitted by denominations has been excluded from the tables.

A third table, Summary Statistics of Church Finances, provides totals for the U.S. and Canadian bodies. The 50 U.S. bodies report total contributions of $17,068,145,939; the 32 Canadian groups, $923,995,131 (Canadian). It must be remembered however, that some of the Canadian groups are not wholly Canadian denominations, but rather sections of denominations existing and headquartered in the U.S. A majority of the 32 bodies listed in the table Some Statistics of Church Finances—Canadian Churches are strictly Canadian denominations. Per-capita contributions for full membership of U.S. communions amounted to $399.63; for the Canadian bodies, $469.78 (Canadian). Benevolences as a percentage of total contributions amounted to 18.57 percent for the U.S. bodies and 21.16 percent for the Canadian.

Readers of the tables should be aware that the Canadian and U.S. financial data appearing in this section are only a significant part of total contributions from members of all communions. Not all bodies in the U.S. and Canada gather church financial data centrally, and some have information but do not reveal it publicly. Additionally, little is known about other major segments of church financial income, such as earned income, interest from investments, and bequests.

Comparisons between this year's aggregate financial data and those in previous editions of the **Yearbook** should not be made, since the same bodies do not report financial data each year. However, for an individual denomination or groups of denominations reporting annually over time, comparisons can be made.

Comparative data for nine major Protestant denominations in the U.S. among the 50 listed in this section show a total 1989 full membership of 38,222,642, or 97,423 fewer members than the same churches' total for 1988. These members increased total giving in the nine denominations by 6.1 percent. When this is compared with a 4.8 percent inflation in the U.S. in 1989, the total effect is an increase of 1.3 percent in real income for these denominations. For Canada, comparative statistics for nine communions indicate a decrease in membership from 1988 to 1989 to a total of 1,803,156, and an increase in giving of $47,826,778 (Canadian) to a total of $722,586,563 (Canadian). Assuming an inflation rate in Canada of 5.0 percent for 1989, the total contributions of these nine communions show an increase, in real income, of 2.1 percent.

SOME STATISTICS OF CHURCH FINANCES

COMMUNION	Year	Full or* Confirmed Membership	Inclusive** Membership	TOTAL CONTRIBUTIONS		
				Total Contributions	Per Capita Full or Confirmed Membership	Per Capita Inclusive Membership
American Baptist Churches in the U.S.A.	1989	1,548,573	1,548,573	$352,520,855	$227.64	$227.64
Apostolic Christian Churches of America	1989	11,300	11,450	7,657,000	677.61	668.73
Associate Reformed Presbyterian Church (General Synod)	1989	32,600	38,274	20,421,076	626.41	533.55
Baptist General Conference	1990	133,742	133,742	114,900,024	859.12	859.12
Baptist Missionary Association of America	1989	229, 315	229,315	52,782,327	230.17	230.17
Brethren in Christ Church	1989	16, 842	17,240	16,210,344	962.50	940.28
Christian and Missionary Alliance	1989	134,336	265,863	168,373,101	1,253.37	633.31
Christian Church (Disciples of Christ)	1989	690,115	1,052,271	352,059,072	510.15	334.57
Church of God (Anderson, Ind.)	1989	199,786	199,786	155,133,127	776.50	776.50
Church of God General Conference (Oregon, Ill.)	1990	4,399	5,718	3,796,729	863.09	664.00
Church of the Brethren	1989	149,681	149,681	65,441,592	437.21	437.21
Church of the Lutheran Confession	1989	6,371	8,738	2,951,213	463.23	337.74
Church of the Nazarene	1989	558,664	561,253	371,740,729	665.41	662.34
Churches of God General Conference	1989	33,909	33,909	19,113,912	563.68	563.68
Conservative Congregational Christian Conference	1989	28,413	28,413	22,263,934	783.58	783.58
Cumberland Presbyterian Church	1989	84,866	90,906	29,419,299	346.66	323.62
The Episcopal Church	1989	1,714,122	2,433,413	1,309,243,747	763.80	538.03
Evangelical Congregational Church	1989	24,606	34,779	13,005,280	528.54	373.94
Evangelical Covenant Church	1989	89,014	89,014	81,791,479	918.86	918.86
Evangelical Lutheran Church in America	1989	3,909,302	5,238,798	1,421,820,197	363.70	271.40
Evangelical Lutheran Synod	1989	15,740	21,544	7,528,969	478.33	349.47
Evangelical Mennonite Church	1990	4,026	4,026	4,792,078	1,190.28	1,190.28
Evangelical Presbyterian Church	1990	50,987	54,781	42,057,003	824.86	767.73
Free Methodist Church of North America	1989	59,754	75,869	62,506,956	1,046.07	823.88
Free Will Baptists, National Association of, Inc.	1989	204,489	204,489	50,600,000	247.45	247.45
Friends United Meeting	1989	47,228	54,155	20,344,268	430.77	375.67
General Association of General Baptists	1989	73,738	73,738	24,896,639	337.64	337.64
General Association of Regular Baptist Churches	1989	216,468	216,468	117,037,039	540.67	540.67
Grace Brethren Churches, Fellowship of	1989	39,481	39,481	43,407,211	1,099.45	1,099.45
International Pentecostal Church of Christ	1990	2,577	2,914	2,809,339	1,090.16	964.08
The Latvian Evangelical Lutheran Church in America	1989	11,697	12,865	2,750,000	235.10	213.76
Lutheran Church–Missouri Synod	1989	1,961,114	2,609,025	915,357,616	466.75	350.84
Mennonite Church	1989	92,517	92,517	83,226,554	899.58	899.58
Mennonite Church—The General Conference	1989	33,982	33,982	21,151,117	622.42	622.42
Missionary Church	1989	26,881	26,881	32,343,472	1,203.21	1,203.21
Moravian Church in America, Northern Province	1989	23,802	31,248	11,699,873	491.55	374.42
North American Baptist Conference	1989	42,629	42,629	31,966,094	749.87	749.87
Pentecostal Holiness Church, International	1989	119,073	119,073	5,464,937	47.42	47.42
Presbyterian Church in America	1989	174,134	217,374	207,636,318	1,192.39	955.20
Presbyterian Church (U.S.A.)	1989	2,886,482	2,886,482	1,823,815,837	631.85	631.85
Reformed Church in America	1989	198,832	330,650	166,250,420	836.14	502.80
Reformed Episcopal Church	1990	5,582	6,565	18,484,415	3,142.54	2,815.60
Seventh-day Adventist Church	1989	701,781	701,781	611,956,888	872.01	872.01
Southern Baptist Convention	1989	14,907,826	14,907,826	4,586,039,620	307.63	307.63
Unitarian Universalist Association	1989	182,211	182,211	77,456,861	425.09	425.09
United Church of Christ	1989	1,625,969	1,625,969	569,125,858	350.02	350.02
The United Methodist Church	1988	8,979,139	8,979,139	2,697,918,285	300.47	300.47
Unity of the Brethren	1989	2,764	4,336	1,224,426	442.99	282.39
The Wesleyan Church	1989	101,879	110,027	97,228,576	954.35	883.68
Wisconsin Evangelical Lutheran Synod	1989	317,117	419,312	150,242,233	473.78	358.31

*Full or Confirmed Membership refers to those with full, communicant, or confirmed members.
**Inclusive Membership refers to those who are full, communicant, or confirmed members, plus other members listed as baptized, nonconfirmed, or noncommunicant.

—UNITED STATES CHURCHES

CONGREGATIONAL FINANCES			BENEVOLENCES			
Total Congregational Contributions	Per Capita Full or Confirmed Membership	Per Capita Inclusive Membership	Total Benevolences	Per Capita Full or Confirmed Membership	Per Capita Inclusive Membership	Benevolences As a Percentage of Total Contributions
$296,569,316	$191.51	$191.51	$55,951,539	$ 36.13	$ 36.13	15.87%
4,500,000	398.23	393.01	3,157,000	279.38	275.72	41.23
15,030,209	461.05	392.70	5,390,867	165.36	140.85	26.40
95,131,802	711.31	711.31	19,768,222	147.81	147.81	17.20
43,211,299	188.44	188.44	9,571,028	41.74	41.74	18.13
12,840,038	762.38	744.78	3,370,306	200.11	195.49	20.79
137,763,027	1,025.51	518.17	30,610,074	227.86	115.13	18.18
310,043,826	449.26	294.64	42,015,246	60.88	39.93	11.93
134,918,052	675.31	675.31	20,215,075	101.18	101.18	13.03
3,106,729	706.24	543.32	690,000	156.85	120.67	18.17
51,921,820	346.88	346.88	13,519,772	90.32	90.32	20.66
2,481,510	389.50	283.99	469,703	73.73	53.75	15.92
322,924,598	578.03	575.36	48,816,131	87.38	86.98	13.13
15,970,934	470.99	470.99	3,142,978	92.69	92.69	16.44
18,199,823	640.55	640.55	4,064,111	143.04	143.04	18.25
25,326,430	298.43	278.60	4,092,869	48.23	45.02	13.91
1,088,714,208	635.14	447.40	220,529,539	128.65	90.63	16.84
10,328,892	419.77	296.99	2,676,388	108.77	76.95	20.58
66,585,214	748.03	748.03	15,206,265	170.83	170.83	18.59
1,239,433,257	317.05	236.59	182,386,940	46.65	34.81	12.83
6,186,648	393.05	287.16	1,342,321	85.28	62.31	17.83
2,991,485	743.04	743.04	1,800,593	447.24	447.24	37.57
37,948,135	744.27	692.72	4,108,868	80.59	75.01	9.77
40,135,422	671.68	529.01	22,371,534	374.39	294.87	35.79
40,100,000	196.10	196.10	10,500,000	51.35	51.35	20.75
16,288,644	344.89	300.78	4,055,624	85.87	74.89	19.93
23,127,835	313.65	313.65	1,768,804	23.99	23.99	7.10
96,168,048	444.26	444.26	20,868,991	96.41	96.41	17.83
36,231,475	917.69	917.69	7,175,736	181.75	181.75	16.53
1,887,878	732.59	647.86	921,461	357.57	316.22	32.80
2,378,000	203.30	184.84	372,000	31.80	28.92	13.53
779,132,494	397.29	298.63	136,225,122	69.46	52.21	14.88
55,353,313	598.30	598.30	27,873,241	301.28	301.28	33.49
12,096,435	355.97	355.97	9,054,682	266.46	266.46	42.81
28,062,789	1,043.96	1,043.96	4,280,683	159.25	159.25	13.24
10,415,640	437.60	333.32	1,284,233	53.95	41.10	10.98
28,076,077	658.61	658.61	3,890,017	91.25	91.25	12.17
1,752,391	14.72	14.72	3,894,546	32.71	32.71	68.97
146,522,436	841.43	674.06	61,113,882	350.96	281.15	29.43
1,528,450,805	529.52	529.52	295,365,032	102.33	102.33	16.19
136,796,189	688.00	413.72	29,454,231	148.14	89.08	17.72
15,246,639	2,592.08	2,322.41	3,237,776	550.45	493.19	17.52
196,204,538	279.58	279.58	415,752,350	592.42	592.42	67.94
3,873,300,782	259.82	259.82	712,738,838	47.81	47.81	15.54
74,528,241	409.02	409.02	2,928,620	16.07	16.07	3.78
496,825,160	305.56	305.56	72,300,698	44.47	44.47	12.70
2,096,540,363	233.49	233.49	601,377,922	66.98	66.98	22.29
1,162,500	420.59	268.10	61,926	22.40	14.28	5.06
91,851,045	901.57	834.80	5,377,531	52.78	48.87	5.53
127,430,662	401.84	303.90	22,811,571	71.93	54.40	15.18

SOME STATISTICS OF CHURCH FINANCES

COMMUNION	Year	Full or* Confirmed Membership	Inclusive** Membership	TOTAL CONTRIBUTIONS(a) Total Contributions	Per Capita Full or Confirmed Membership	Per Capita Inclusive Membership
The Anglican Church of Canada	1989	514,475	817,021	$196,909,471	$382.74	$241.01
Apostolic Church in Canada	1989	1,200	1,600	1,058,000	881.67	661.25
Associated Gospel Churches	1990	9,402	17,502	12,496,404	1,329.12	714.00
Baptist Convention of Ontario and Quebec	1989	33,150	44,350	36,897,000	1,113.03	831.95
Baptist Union of Western Canada	1989	15,689	20,706	21,390,956	1,363.44	1,033.08
Bible Holiness Movement	1990	428	688	188,434	440.27	273.89
Brethren in Christ Church	1989	3,011	3,549	4,517,681	1,500.39	1,272.94
The Christian and Missionary Alliance in Canada	1989	26,367	70,663	61,555,521	2,334.57	871.11
Christian Church (Disciples of Christ) in Canada	1989	2,506	4,092	2,062,978	823.22	504.15
Church of the Nazarene	1989	10,779	10,916	8,647,893	802.29	792.22
Conference of Mennonites in Canada	1989	28,688	28,688	21,560,000	751.53	751.53
Congregational Christian Churches in Canada	1989	267	267	131,531	492.63	492.63
Evangelical Church in Canada	1989	3,554	3,554	4,029,872	1,133.90	1,133.90
The Evangelical Covenant Church of Canada	1989	1,260	1,260	1,604,840	1,273.68	1,273.68
The Evangelical Lutheran Church in Canada	1989	149,373	205,864	50,080,483	335.27	243.27
Foursquare Gospel Church of Canada	1989	1,913	1,913	2,694,402	1,408.47	1,408.47
The Free Methodist Church in Canada	1989	5,916	7,479	10,296,722	1,740.49	1,376.75
Latvian Evangelical Lutheran Church in America	1989	2,234	2,428	323,000	144.58	133.03
Mennonite Brethren Churches, Canadian Conference of	1989	27,006	32,006	24,608,191	911.21	768.86
Mennonite Church (Canada)	1989	9,779	9,779	8,819,452	901.88	901.88
Moravian Church in America, Northern Province, Canadian District	1989	1,437	2,116	1,243,121	865.08	587.49
North American Baptist Conference	1989	17,374	17,374	20,370,718	1,172.48	1,172.48
Presbyterian Church in America (Canadian Section)	1989	562	887	1,028,801	1,830.61	1,159.87
The Presbyterian Church in Canada	1989	155,640	217,664	64,998,956	417.62	298.62
Reformed Church in Canada	1989	4,127	6,758	4,540,982	1,100.31	671.94
Reformed Episcopal Church in Canada	1989	330	770	155,450	471.06	201.88
Seventh-day Adventist Church in Canada	1989	38,679	38,679	46,793,713	1,209.80	1,209.80
Union d'Églises Baptistes Françaises au Canada	1989	1,205	2,405	920,000	763.49	382.54
United Baptist Convention of the Atlantic Provinces	1989	65,571	65,571	29,466,338	449.38	449.38
The United Church of Canada	1990	829,374	2,013,258	275,129,646	331.73	136.66
The Wesleyan Church	1989	4,769	4,956	8,850,516	1,855.84	1,785.82
Wisconsin Evangelical Lutheran Synod	1989	797	1,107	624,059	783.01	563.74

(a) Although most denominations reported Canadian dollars for this table, certain denominations reported U.S. dollars. In order to standardize these amounts, U.S. dollars were multiplied by 1.1842, a factor which represents the average differential in exchange rates in 1989; thus all totals are expressed in Canadian dollars.

SUMMARY STATISTICS

	Total Bodies	Full or* Confirmed Membership	Inclusive** Membership	TOTAL CONTRIBUTIONS Total Contributions	Per Capita Full or Confirmed Membership	Per Capita Inclusive Membership
United States Communions	50	42,710,155	46,258,493	$17,068,145,939	$399.63	$368.97
Canadian Communions(b)	32	1,966,862	3,655,870	923,995,131	469.78	252.74

*Full or Confirmed Membership refers to those with full, communicant, or confirmed status.
**Inclusive Membership refers to those who are full, communicant, or confirmed members, plus other members baptized, nonconfirmed, or noncommunicant.
(b)Shown in Canadian dollars.

—CANADIAN CHURCHES

CONGREGATIONAL FINANCES			BENEVOLENCES			
Total Congregational Contributions	Per Capita Full or Confirmed Membership	Per Capita Inclusive Membership	Total Benevolences	Per Capita Full or Confirmed Membership	Per Capita Inclusive Membership	Benevolences As a Percentage of Total Contributions
$154,300,710	$299.92	$188.86	$42,608,761	$ 82.82	$ 52.15	21.64%
825,000	687.50	515.63	233,000	194.17	145.63	22.02
9,342,378	993.66	533.79	3,154,026	335.46	180.21	25.24
32,183,357	970.84	725.67	4,713,643	142.19	106.28	12.78
17,266,803	1,100.57	833.90	4,124,153	262.87	199.18	19.28
40,804	95.34	59.31	147,630	344.93	214.58	78.35
3,353,847	1,113.86	945.01	1,163,834	386.53	327.93	25.76
49,865,860	1,891.22	705.69	11,689,661	443.34	165.43	18.99
1,827,182	729.12	446.53	235,796	94.09	57.62	11.43
7,590,135	704.16	695.32	1,057,758	98.13	96.90	12.23
12,400,000	432.24	432.24	9,160,000	319.30	319.30	42.49
86,335	330.84	330.84	43,196	161.78	161.78	32.84
3,080,526	866.78	866.78	949,346	267.12	267.12	23.56
1,278,809	1,014.93	1,014.93	326,031	258.75	258.75	20.32
42,103,720	281.87	204.52	7,976,763	53.40	38.75	15.93
2,567,762	1,342.27	1,342.27	126,640	66.20	66.20	4.70
8,135,843	1,375.23	1,087.82	2,160,879	365.26	288.93	20.99
257,000	115.04	105.85	66,000	29.54	27.18	20.43
18,350,147	679.48	573.33	6,258,044	231.73	195.53	25.43
5,317,242	543.74	543.74	3,502,210	358.14	358.14	39.71
1,088,318	757.35	514.33	154,803	107.73	73.16	12.45
17,149,348	987.07	987.07	3,221,370	185.41	185.41	15.81
907,467	1,614.71	1,023.07	121,334	215.90	136.79	11.79
54,542,902	350.44	250.58	10,456,054	67.18	48.04	16.09
3,735,436	905.12	552.74	805,546	195.19	119.20	17.74
142,000	430.30	184.42	13,450	40.76	17.47	8.65
13,082,728	338.24	338.24	33,710,985	871.56	871.56	72.04
830,000	688.80	345.11	90,000	74.69	37.42	9.78
23,294,831	355.26	355.26	6,171,507	94.12	94.12	20.94
234,749,056	283.04	116.60	40,380,590	48.69	20.06	14.68
8,296,410	1,739.65	1,674.01	554,106	116.19	111.81	6.26
519,859	652.27	469.61	104,200	130.74	94.13	16.70

OF CHURCH FINANCES

CONGREGATIONAL FINANCES			BENEVOLENCES			
Total Congregational Contributions	Per Capita Full or Confirmed Membership	Per Capita Inclusive Membership	Total Benevolences	Per Capita Full or Confirmed Membership	Per Capita Inclusive Membership	Benevolences As a Percentage of Total Contributions
$13,898,193,053	$325.41	$300.45	$3,169,952,886	$74.22	$68.53	18.57%
728,513,815	370.39	199.27	195,481,316	99.39	53.47	21.16

EFFECTS OF INFLATION ON PER CAPITA GIVING
1961–1989

Somewhere between 38 and 52 religious bodies have been able to supply annually complete financial data on total contributions received. Total contributions are the sum of all benevolences, plus all congregational finances. Representing roughly 20 percent of the total number of U.S. denominations and 30 percent of total U.S. membership reported to the *Yearbook of American and Canadian Churches,* giving to these bodies is approximately 40 percent of total church contributions in the U.S. in any given year.

At least four reasons why more denominations do not supply statistical data on church finances are: 1) the desire to keep the information confidential; 2) a belief that there are biblical restrictions against this type of accounting; 3) a lack of adequate statistical programs in denominations to report accurate membership and financial data; and 4) denominational polities that do not require full reporting to a central office.

The fragmentary information currently received, however, provides a good sample and helps to determine what is happening in the area of U.S. church contributions. It should be remembered that these are aggregate data, and the experiences of individual denominations may vary from those presented here.

Organized religion, like other privately financed agencies, is, on the whole, struggling with powerful forces of inflation in the U.S. Although the dollar amounts of giving have increased from $69.00 per-capita full member in 1961 to $399.63 in 1989, an increase of 479 percent, in constant 1967 dollars, the increase is only from $77.01 in 1961 to $107.62 in 1989, an increase in real terms of only 39.7 percent, or slightly less than 1.4 percent a year on average. Therefore much education and action in the area of stewardship has been necessary to defend the financial structure of organized religion.

DENOMINATIONAL PER-CAPITA FULL MEMBER CONTRIBUTIONS AND ADJUSTED TO 1967 DOLLARS, 1961–1989

Year	No. of Denoms.	Per Capita Full Member	Constant 1967 *Dollars	Year	No. of Denoms.	Per Capita Full Member	Constant 1967 Dollars
1961	46	$69.00	$77.01	1976	43	149.07	87.43
1962	42	68.76	75.89	1977	45	159.33	87.78
1963	41	69.87	76.19	1978	42	176.37	90.26
1964	41	72.04	77.55	1979	44	197.44	90.82
1965	38	77.75	82.38	1980	40	213.41	86.47
1966		(Not Reported)		1981	45	239.71	88.00
1967		(Not Reported)		1982	40	261.95	90.60
1968	52	95.31	91.47	1983	40	278.67	93.39
1969	48	99.68	90.78	1984	39	300.40	96.56
1970	45	96.84	83.27	1985	42	321.77	99.87
1971	42	103.94	85.69	1986	44	344.42	104.88
1972	39	110.29	88.02	1987	42	356.67	104.78
1973	40	118.16	88.77	1988	42	376.04	106.14
1974	44	127.16	86.09	1989	50	399.63	107.62
1975	43	138.54	85.94				

3. SOME TRENDS AND DEVELOPMENTS

CALLING THE CHURCH TO NEW VISION

Arnell Motz
Executive Director, Outreach Canada,
Chairman of Research for Vision 2000 Canada

Introduction

Canadians seem always to have regarded themselves as being religious and overtly Christian. Yet as I say that, I also know that there is a certain "Canadian reservedness" to declare that too loudly. Unlike our American cousins, we did not stamp our coins with "In God we trust," but we did choose our motto from Psalm 72:8 ("He shall have dominion from sea unto sea"), and then buried it in a Latin translation that made it as dead in our memories as it was in language. In our anthem, we sang "God keep our land glorious and free," but it wasn't until Reg Bibby published *Fragmented Gods* that we realized how little we thought about God today or expressed any kind of devotion to God.

It was Bibby's work that caught the attention of church leaders as to the condition of religion in Canada, and particularly those who form "Vision 2000 Canada"—an interdenominational strategy to call the church to a renewed commitment to evangelism and church planting in our whole nation. The strategy began with an extensive research project to look in greater detail at the condition of the Christian church, and for factors of growth wherever that was taking place. Questions needed to be answered as to whether all groups were declining or if there were some bright lights of hope that could give inspiration to others.

The summary of our work was published in 1990 in *Reclaiming a Nation*. It followed several tracks of research. One was a study of denominational statistics of membership and worship attendance. While we had existing yearbook reports and Statistics Canada census information, we chose to go back to the denominations to verify the data. In many cases it caused denominations to admit to their own inaccuracies of recording information and try to correct them, or to make commitments to greater detail in keeping records for the future. What was most frustrating was the lack of consistency as to what *membership* means. Our feeling is that "worship attendance" is a more accurate indicator of condition than "membership," yet many churches record only membership.

Other tracks our research followed were church-planting needs, based on population and ethnic formulas, how evangelism was occurring (*evangelism* defined as making a decision to turn to Christ), and a summary of social needs which could represent ministries for the Canadian church. In our study of church-planting needs, we entered a total of 23,385 Catholic and Protestant churches into a computer mapping program, by the 6,009 census subdivisions. These were designated as Catholic, Protestant mainline, and evangelical, then by language code of primary and secondary ministry. Within the Protestant denominations, churches were also given a denomination code. As to the study of evangelism, the research was confined to those making decisions in the 1980s, in churches having at least evangelical commitments.

The following is summarized from our published and ongoing research of churches that are growing. It reflects a belief that churches can grow if they are churches of vision and that we need to be calling our churches to new vision.

Why Vision Is Needed

According to census data of religious preference from Statistics Canada, 47 percent of Canadians would identify themselves as Catholics, 40 percent as Protestants, 5.6 percent as "other religions," and 7.4 percent as "no religious preference." The decline of religion in Canada has been marked, not by the lack of religious preference, but by the attendance drop-off in Protestant and Catholic churches alike. This was the beginning point of Bibby's

analysis; he showed that in 1946, two-thirds of Canadians polled claimed to attend church weekly, but by 1986 that number had dropped to one-third.

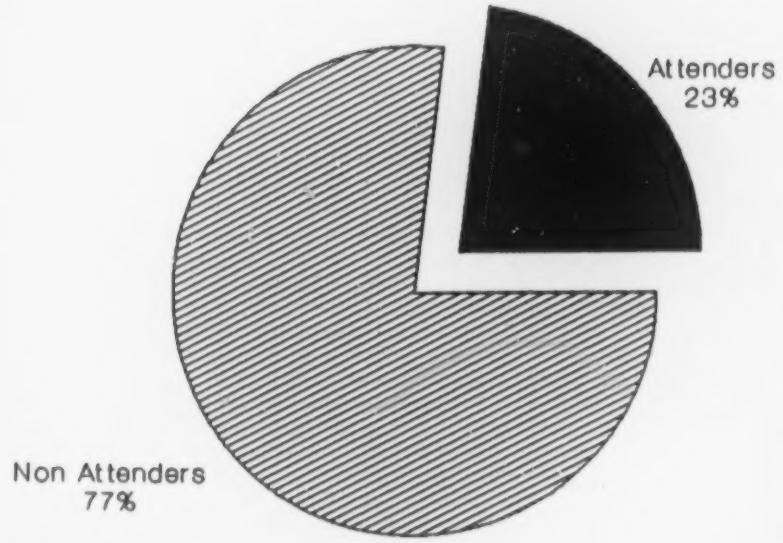
A 50-percent loss reflected in attendance patterns should be shocking, but many of us were surprised that 35 percent claimed to be in church during the past week. To test suspicions that the attendance decline could have an inverse relationship to the urbanization of society, we picked several metropolitan areas and called every church in those communities to obtain their attendance figures. As suspected, rural towns were considerably higher than urban areas, though a combined figure would indicate that attendance overall is still declining. What seemed to be true was that the more urban the community, the lower the attendance. In cities like Vancouver, by counting actual attendance, between 5 and 9 percent of the population (depending on area) were found to be in church or synagogue. In smaller rural towns, we found a range of 10 to 46 percent.

Bibby documents the decline of Roman Catholic attendance in Quebec from 88 percent (attending twice a month or more) in 1965, to 38 percent in 1985. In 1988, the Diocese of Montreal initiated a study of the sharp decline in attendance during about the last five years. That study showed that only 15 percent of those who identified themselves as Catholics attended mass "on a regular basis."

By looking at attendance records of denominations and actual attendance counts in our selected towns and cities, we were willing to say that 23 percent of Canadians attended church on a given week. A recent Gallup poll has now placed that figure at 27 percent. Thus, the harsh reality is that if church attendance is to give us hope of spiritual interest or values, then the picture is even more dismal than previously painted.

A further concern is that for the coming generation, there is a high level of "no religious preference" response (20%) and that church attendance of 15- to 24-year-olds is about one-half of attendance by today's adults. If nothing changes and our churches to not become churches of vision, then our future could be very bleak.

Weekly Canadian Church Attenders



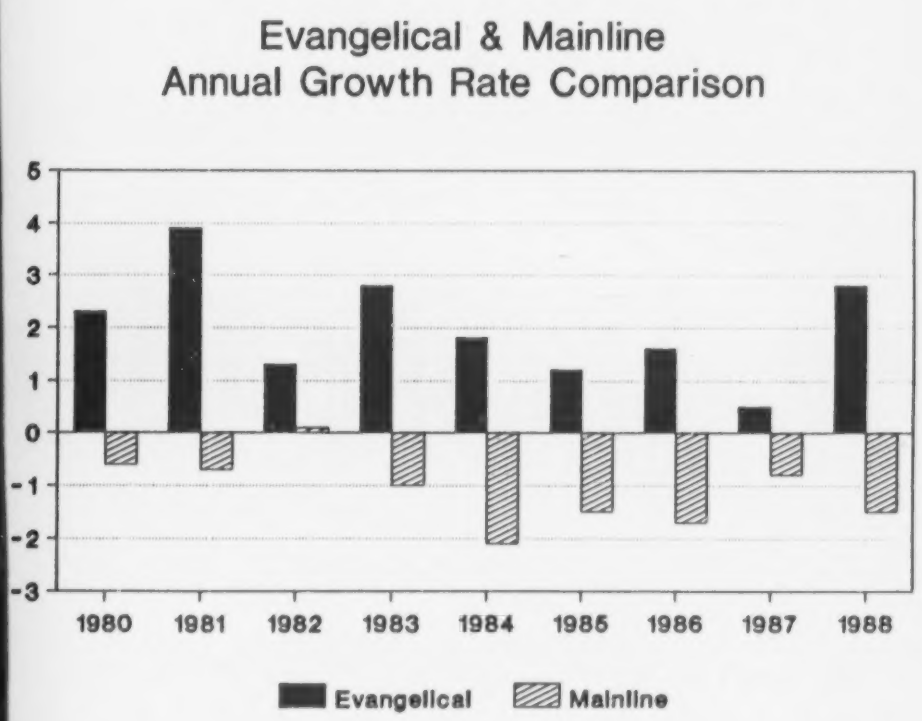
Who Is Growing

For the purposes of our research, we have divided churches into the following categories:

	Organized Churches
Christian—	
Evangelical	— 7,854
Mainline	— 9,226
Catholic	— 6,173
Orthodox	— 300
Non Christian—	
Non Trinitarian cults	— 1,647
Jewish	— 122
Other religions	— 127

Categories create problems for some, but they become necessary in doing this kind of research. "Catholic" is mainly the Roman Catholic Church, but also includes the Old Catholic and Polish Catholic churches. By religious preference, Catholics are the largest group in Canada. "Mainline" are those Protestant churches that were once considered the larger or main group of churches. By number o organized congregations, they are the largest group. "Evangelical," as a term, was first used by Martin Luther and the reformers to represent their commitment to salvation by faith alone through Christ, and the Bible as the inspired Word of God and final authority. Because of those beliefs, evangelicals have been deeply committed to evangelism and are the largest group of Protestants by actual "worship attendance," and larger than Catholics in number of churches.

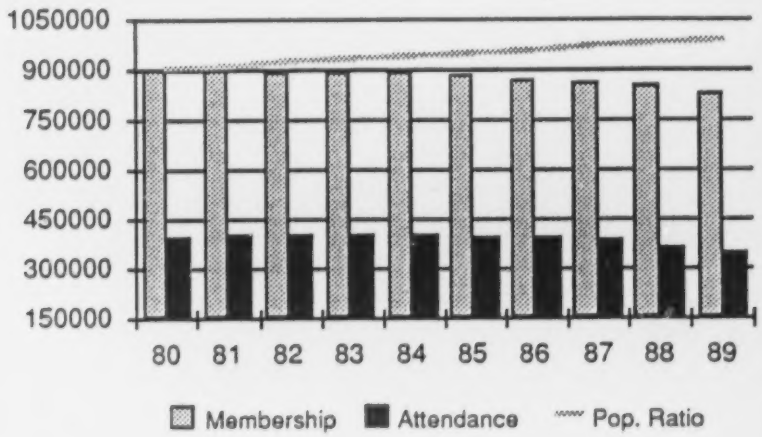
The big question is, Who is growing and who is not? If we were to chart "religious affiliation" for this past century, we would see Protestants decline and Catholics grow. The demarcation between mainline and evangelical churches was somewhat fuzzy a century ago, but if we were to look at this past decade, we would see the pattern of mainline denominations declining and evangelical denominations growing.



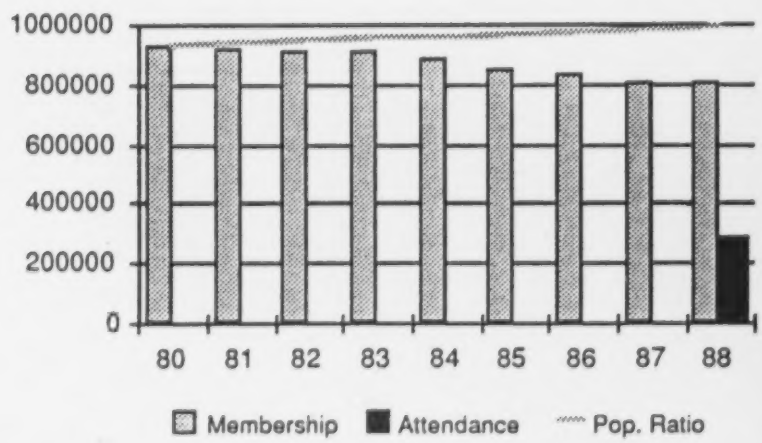
The United Church is the largest Protestant denomination by membership and has declined about 10 percent in 1980s, for a −1.2 percent AADR (Annual Average Decline Rate). Current loses relate to their decision to ordain homosexuals, which resulted in about 60 congregations joining Congregational Christian Churches and the Reformed Church, and to the fact that the United Church enlists only one new member for every four that die.

The Anglican Church is experiencing a decline rate of −2 percent AADR, which over the decade is a loss of about 15 percent. There is a strong evangelical movement within the denomination, comprising about one in every six churches.

United Church



Anglican

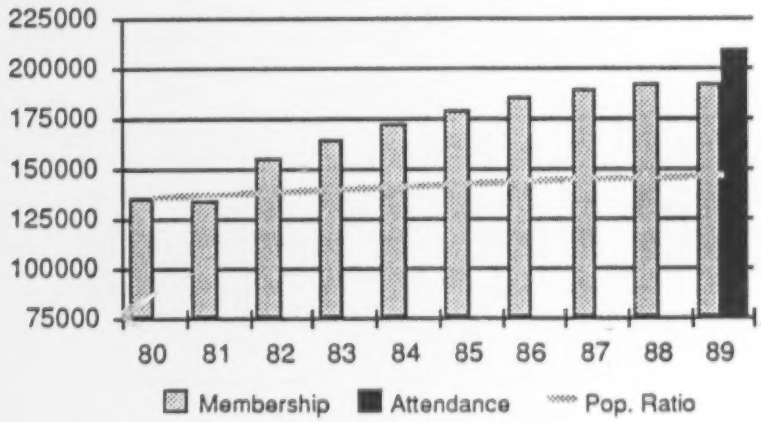


Catholic statistics are more difficult to compare because of their method of keeping membership, but in their studies of attendance they would describe themselves as being in decline. The only churches that are growing are "non-Christian" groups and evangelicals. "Other religions" have been growing mainly through immigration. Of the "non-Christian cults," Mormons have shown the greatest growth. Grouping the evangelical denominations together would show a modest growth rate over the decade, at about 2.2 percent per year (AAGR). While it is not the decline of other Christian groups, neither is it phenomenal growth. Considering that population has grown at 0.8 percent per year, that gives a net growth rate of 1.4 percent AAGR.

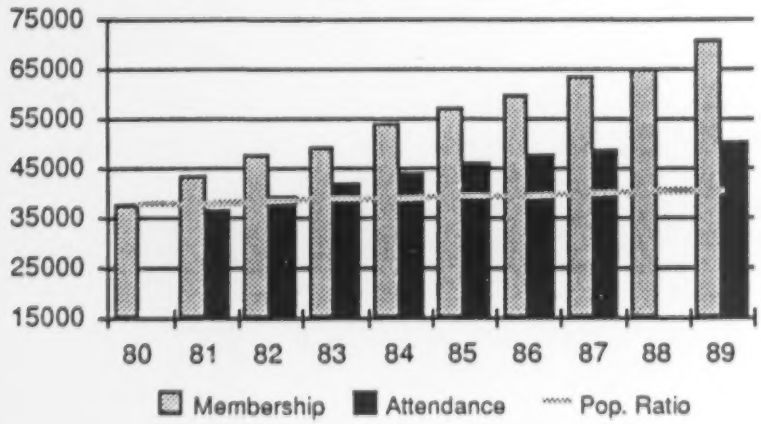
Several denominations within the evangelical group have shown growth. One of the faster growing is the Pentecostal Assemblies of Canada (3.8% AAGR). They are strongly committed to evangelism and have been successful in planting large churches in suburban areas.

The Christian Missionary Alliance has the highest growth rate of membership (7.4% AAGR), but their average Sunday morning attendance lagged behind at 4.3 percent AAGR. They have been particularly strong in starting Chinese congregations across Canada.

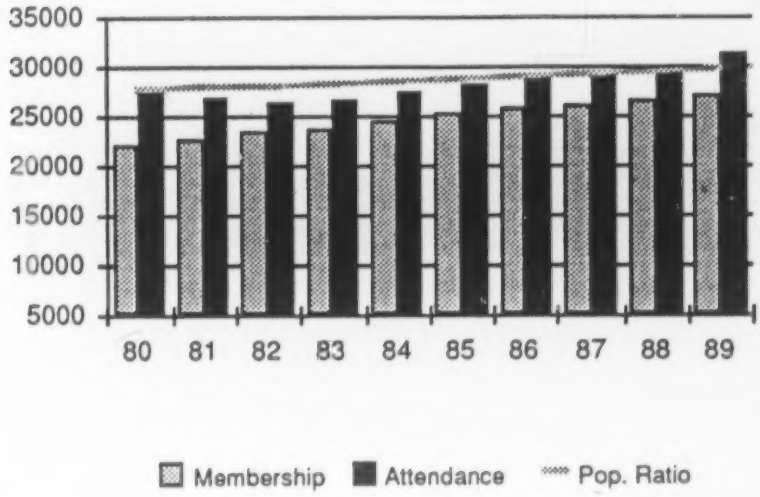
Pentecostal Assemblies of Canada



Christian & Missionary Alliance



Mennonite Brethren



Mennonite Brethren Churches have grown at 2.5 percent AAGR nationally; however, their British Columbia churches have shown twice that growth rate, through an aggressive church-planting program. While trying to overcome an ethnic image, they have been very successful in planting churches among the new ethnic groups.

While evangelicals were once considered the fringe group, they have now the largest Protestant group, as measured by weekly worship attendance. Catholic attendance has been the hardest to ascertain, and indicators are that these figures today might be too high, but according to our 1988 calculations, they represent the largest group of worshipers.

Catholic	3,455,000
Mainline	797,000
Evangelical	960,000

Why Are They Growing?

If we are concerned with seeing church growth, then "Why are they growing?" can be our most important question. Unfortunately, this is the most subjective part of our analysis. Having recognized that, I would like to identify three factors I have seen in the evangelical churches that are growing.

Those three factors seem to revolve around their concept of the Word of God, their witness, and their worship.

Their view of the Bible as being the Word of God is more than a theology of being final authority. It is reflected in their perspective of preaching and presentation of sermons. There is first an expectation that God is speaking through his Word and that the preacher's task is to preach with relevancy.

I am currently undertaking a research project to study the effectiveness of preaching by surveying the listeners' values and desires for preaching, and then comparing these with the preacher's understanding of the listener. Preliminary results indicate that preaching in the worship service is valued more in evangelical congregations than in mainline, and that evangelicals have a higher response of "the Lord speaking to me."

Part of this comes from a style of preaching that puts primary focus on the Word of God, the Bible passage, and from a greater effort to make the principles of the

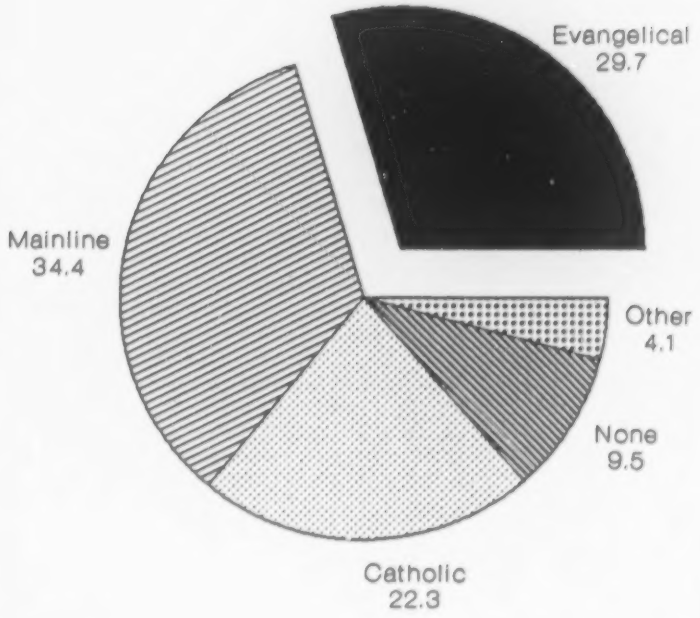
Word apply to life problems. One of the most common complaints of mainline audiences was "politics" in sermons.

Another fact seems to be the evangelical emphasis on witness, or evangelism. There has been some concern expressed that evangelicals were not evangelizing outside their group, but were "circulating the saints" to produce church growth in certain denominations. Studies would show this is partially true. However, in our study of those making decisions (those being evangelized) in the 1980s, we found that 70 percent were coming from outside evangelical circles.

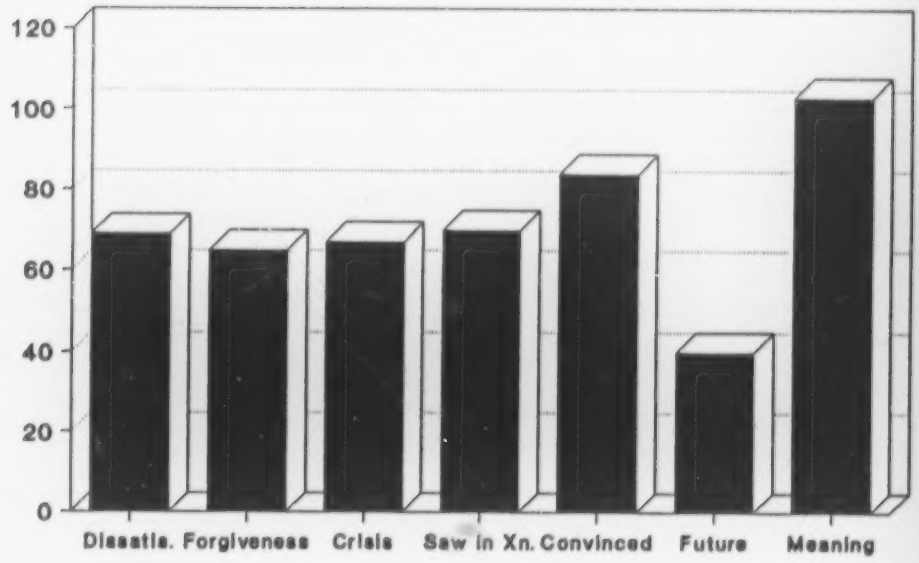
In studying how and why these decisions were made, we found that the largest group said they made their decision "to accept Christ in personal faith" because they were searching for meaning and purpose to life, and that they were alone when they made the decision.

This could be significant, in that people still seem to be searching for meaning and purpose to life in the midst of all their affluence, and evangelical churches seem to be delivering that kind of message. The other fact is that when people made their decision, they made it alone, with no other person helping them.

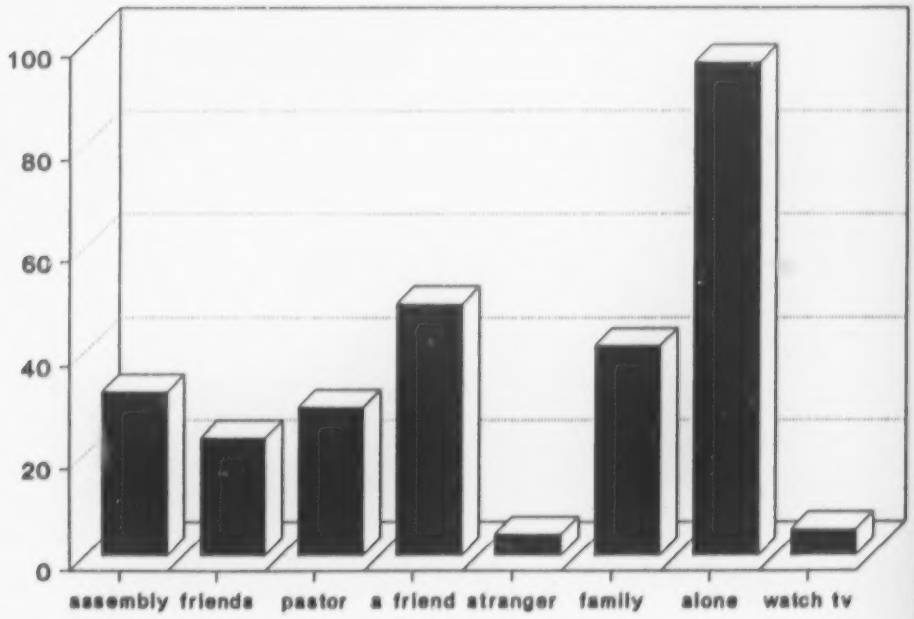
Decisions in the 1980s



Why You Decided



"Who Was with you"



Sample 80's --300

The last factor of growing evangelical churches seems to be their emphasis on worship. While the style of worship has great diversity, the common factor seems to be a commitment to make the enjoyment of worship a high priority. For some, there is a neocharismatic emphasis in the style of chorus singing. For all, there is a determined effort to revitalize worship from its traditional forms.

Another trend in line with the emphasis on both worship and witness is a current experimentation with "seeker services" in evangelical churches. A seeker service is a church service targeted for the nonchurched audience. A number of examples across Canada show that this has produced new growth.

One such service is at Winnipeg's Grant Memorial Baptist Church. They call it "Live at 11," and it consists of uptempo singing, drama, and Bible sermons, with about a third of the 1,000 attending being nonchurched. Riverbend Community Church in Edmonton would be another example of a worship service that is effectively reaching nonchurched people through a seeker-styled service, while still holding to evangelical commitments about the Bible.

There is now an identifiable trend among evangelical churches to try seeker services —a style of service that is friendly to the person with no church background.

How to Call for Vision

The need for visionary churches is evidenced by the number of declining congregations. Calling churches to new vision is probably the most difficult task of all. In Canada, evangelicals have formed a "whole-nation strategy" called Vision 2000 Canada. It is not a program, but a strategy to call churches to evangelism and church planting. Its procedure is to give vision, and then allow the denominations and churches to share resources to accomplish the vision.

To summarize the basics of how vision is given, it would be best to first examine the context for ministry. In the "macro," this was accomplished through the research work described in the introduction. In the "micro," it is helping churches look at their communities and begin to listen to the needs of people in a way that could shape an incarnate witness.

Next, there is the examining of biblical mandates. The question is, What does the Bible call us, as churches, to do? Many times churches focus on material things such as the color of carpets, instead of biblical mandates such as: "Go . . . and make disciples." A clear understanding of both—the needs of the context and the mission we are called to—builds vision.

Accomplishing vision requires knowing your resources, so Vision 2000 Canada has tried to network resources between churches and ministries to help each one accomplish its own vision. Sometimes the greatest resource is seeing another church's vision for ministry.

From there, it becomes a process of goal-setting and implementing a plan on a local-church level. Vision 2000 started with a goal of seeing a "witnessing congregation within reach of every Canadian by the year 2000." Its intent was to help local churches incarnate the message of Christ and to have a vision for whole-communities and our whole-nation.

The Bible says that "without a vision the people perish." This does not refer to just visionary thinking, but to having a vision of the Living God, and to letting that motivate and mobilize churches into action for presenting God's good news to everyone in our nation.

THE 1990 OFFICIAL CATHOLIC DATA

As of January 1, 1990, U.S. Catholics numbered 57,019,948, an increase of 2,100,999 over the previous year, according to *The Official Catholic Directory* for 1990 published by P. J. Kenedy and Sons, 3004 Glenview Rd., Wilmette, IL 60091. The 1990 U.S. grand totals include the U.S. Territories and the Eastern Rite figures.

Catholic Population

The following statistics, depicting several larger U.S. cities, compares the number of Catholics to the total population in 1990 vs. 1960, which may in part reflect the impact of the Second Vatican Council.

	1990		*1960*	
	Total Catholics	Total Population	Total Catholics	Total Population
Baltimore	434,971	2,625,900	410,714	1,691,910
Boston	1,872,435	3,742,600	1,625,024	3,035,168
Brooklyn	1,533,204	4,239,400	1,486,235	4,365,000
Chicago	2,350,000	5,779,600	2,073,616	4,976,989
Detroit	1,490,000	4,238,900	1,324,951	4,526,800
El Paso	435,000	650,000	200,000	440,000
Hartford	811,782	1,804,000	705,225	1,184,317
Louisville	196,734	1,146,868	162,621	951,393
Los Angeles	3,405,180	9,656,205	1,297,584	7,107,739
Miami	621,069	3,129,138	308,000	1,589,400
Milwaukee	624,891	2,011,900	594,336	1,700,000
Newark	1,346,381	2,724,100	1,402,609	2,850,000
New Orleans	549,977	1,380,200	617,961	1,445,650
New York	2,223,290	5,076,532	1,581,654	4,850,000
Omaha	201,638	781,700	151,614	543,656
Philadelphia	1,402,753	3,961,022	1,513,269	4,336,400
Providence	631,223	995,000	705,225	1,184,317
Rockville Ctr.	1,346,075	2,721,274	631,568	1,891,294
San Antonio	594,906	1,663,700	380,230	1,200,594
St. Louis	545,497	1,964,800	451,958	1,152,746
St. Paul/Mnpls.	642,383	2,450,459	423,869	1,302,174

Religious Personnel

Based on information provided by all Dioseses and Archdioceses, the following chart compares the number of religious personnel over the last four decades:

	1950	*1960*	*1970*	*1980*	*1990*
Priests	42,970	53,796	59,192	58,621	52,547
Deacons	. . .	. . .	. . .	4,093*	9,639
Brothers	7,377	10,473	11,623	7,941	6,722
Sisters	147,310	168,527	160,931	126,517	102,519

* Permanent Deacons first appeared statistically in the 1977 edition of *The Directory*, listing 1,900 permanent Deacons in the United States.

Newly ordained Diocesan priests total 624, with approximately 132 additional Religious Order Priests.

Necrology: The number of Religious men who died during 1989: 1 Cardinal; 2 Archbishops; 10 Bishops; 1,080 Priests.

Received into the Faith

The 1990 figures show a total of 1,009,897 baptisms. This figure includes both adult and infant baptisms reported by the Dioceses and Archdioceses in the United States only. In addition to that figure, 39,290 were received into full communion with the Catholic Church. There definitely has been an increase in the number of baptisms; and because of renewed interest in the RCIA (Rite of Christian Initiation for Adults), the number of those entering into full communion with the Church is steadily increasing.

TRENDS IN SEMINARY ENROLLMENT 1984–1990

The following tables offer an update for fall 1990 enrollment in ATS member schools. In 1990, one school ceased operations and five new schools were admitted to membership. Total enrollment of the school which closed was 29 (26 FTE), whereas enrollment at the five new schools was 2,064 (1,402 FTE). One of the new schools was Canadian with 36 students (33 FTE).

Opening fall 1990 enrollment in ATS member schools was 57,620. This represents an increase of 9.7% over the previous year (1989). If, however, we exclude the five new member schools we find a decrease of 1.0%. The 1990 figure of 57,620 includes the increase in schools applying for membership.

TABLE 1: Autumn Enrollments in ATS Member Schools

	1984	*1986*	*1987*	*1988*	*1989*	*1990*
Number of Schools	197	201	201	203	203	207
Total Enrollment	56,466	56,335	53,766	55,405	56,082	57,620
By Nation						
Canada	3,352	3,696	3,572	4,024	4,057	4,027
United States	53,114	52,639	52,194	51,381	52,025	53,593
By Membership						
Accredited	52,091	52,864	52,464	52,129	52,913	52,374
Not Accredited	4,375	3,471	3,302	3,276	3,169	5,246

The fall of 1990 saw an increase in the full-time equivalent (FTE) enrollment of 9.1%. Even with the removal of the new schools the FTE percentage of total person enrollment is still 69.4%. This represents a turn around from previous years. Schools have made major efforts to increase endowments for student aid but a one-year increase is not sufficient to establish a trend.

TABLE 2:

Comparisons of Total Enrollment, 1978–1990
Total Number of Individuals and Their Full-time Equivalents

Year	Total Persons (HC)	% Change	FTE Enrollment	% Change	FTE % of Total Person Enrollment (HC)
1978	46,460		36,219		78.0%
1979	48,433	+4.2%	36,795	+1.6%	76.0%
1980	49,611	+2.4%	37,245	+1.2%	75.1%
1981	50,559	+1.9%	37,254	+0.02%	73.7%
1982	52,620	+4.1%	37,705	+1.2%	71.7%
1983	55,112	+4.7%	38,923	+3.3%	70.6%
1984	56,466	+2.5%	39,414	+1.3%	69.8%
1985	56,377	−0.16%	38,841	−1.5%	68.9%
1986	56,328	−0.09%	38,286	−1.4%	68.0%
1987	55,766	−1.0%	38,329	+0.1%	68.7%
1988	55,405	−0.6%	37,073	−3.3%	66.9%
1989	56,082	+1.2%	36,431	−1.7%	65.0%
1990	57,620	+9.7%	40,009	−9.1%	69.4%

Table 3 reports the ratio of women seminary students for each year since 1972 when collection of data was begun. Eighteen years ago women constituted only 10.2% of the total student group. This year they constituted 29.6% of the student body. Growth during the past year was 9.5%, the largest since 1979. The representation of women on administrative staff is close to that of the student body. Representation on the faculty, however, is somewhat lower because change and turnover of full-time faculty members is slower.

TABLE 3: Women Theological Students

	Number of Women	% Annual Increase	% Total Enrollment
1972	3,358		10.2%
1973	4,021	+19.7%	11.8%
1974	5,255	+30.7%	14.3%
1975	6,505	+23.8%	15.9%
1976	7,349	+13.0%	17.1%
1977	8,371	+13.9%	18.5%
1978	8,972	+ 7.2%	19.3%
1979	10,204	+13.7%	21.1%
1980	10,830	+ 6.1%	21.8%
1981	11,683	+ 7.9%	23.1%
1982	12,473	+ 6.8%	23.7%
1983	13,451	+ 7.8%	24.4%
1984	14,142	+ 5.1%	25.0%
1985	14,572	+ 3.0%	25.8%
1986	14,864	+ 2.0%	26.4%
1987	15,310	+ 3.0%	27.0%
1988	16,258	+ 6.2%	29.3%
1989	16,270	+ 0.1%	29.0%
1990	17,045	+ 9.5%	29.6%

Data on black student population in theological schools has been gathered since 1970. Total enrollment has grown by 9.2%, the largest increase since 1983. There is a steady increase which has averaged 6.5% per year for the past five years. The percentage of blacks in the total student population has grown to 7.2% from 4.4% a decade ago. There is reason for encouragement in these statistics.

TABLE 4: Black Student Enroliment

	Number of Black Students	% Annual Increase	% Total Enrollment
1970	808		2.6%
1971	908	+12.4%	2.8%
1972	1,061	+16.9%	3.2%
1973	1,210	+14.0%	3.6%
1974	1,246	+ 3.0%	3.4%
1975	1,365	+ 9.6%	3.3%
1976	1,524	+11.6%	3.5%
1977	1,759	+15.4%	3.9%
1978	1,919	+ 9.1%	4.1%
1979	2,043	+ 6.5%	4.2%
1980	2,205	+ 7.9%	4.4%
1981	2,371	+ 7.5%	4.7%
1982	2,576	+ 8.6%	4.9%
1983	2,881	+11.8%	5.2%
1984	2,917	+ 1.2%	5.2%
1985	3,046	+ 4.4%	5.4%
1986	3,277	+ 7.6%	5.8%
1987	3,379	+ 3.1%	6.0%
1988	3,658	+ 8.3%	6.6%
1989	3,814	+ 4.3%	6.8%
1990	4,151	+ 9.2%	7.2%

Table 5 provides data on the enrollment of Hispanics in schools of theology. The increase in enrollment of 8.2% is a great improvement over the past four years. Efforts of denominations to reach out to this group will continue to be a challenge to the existing program of theological schools. With this increase in numbers the proportion of Hispanics in the total student body grew to 3.1%.

TABLE 5: Hispanic Student Enrollment

	Number of Hispanic Students	% Annual Increase	% Total Enrollment
1972	264		0.8%
1973	387	+46.8%	1.1%
1974	448	+15.8%	1.2%
1975	524	+17.0%	1.3%
1976	541	+ 3.2%	1.3%
1977	601	+11.1%	1.3%
1978	681	+13.3%	1.5%
1979	822	+20.7%	1.7%
1980	894	+ 8.8%	1.8%
1981	955	+ 6.8%	1.9%
1982	1,180	+23.6%	2.2%
1983	1,381	+17.0%	2.5%
1984	1,314	− 4.9%	2.3%
1985	1,454	+10.6%	2.6%
1986	1,297	−10.8%	2.3%
1987	1,385	+ 6.8%	2.5%
1988	1,443	+ 4.2%	2.6%
1989	1,483	+ 2.8%	2.6%
1990	1,812	+ 8.2%	3.1%

Table 6 provides data on the enrollment of persons of Pacific/Asian American ancestry. Though the numbers are quite small, they are already greater than those of Hispanic students. The growth this year of 8.5% is greater than last year but still below previous years. With this advance, Pacific/Asian Americans now constitute 4.2% of the student body. The determination of this group to provide an educated ministry is obvious in these statistics.

TABLE 6: Pacific/Asian American Students

	Number of Students	% Annual Increase	% Total Enrollment
1977	494		1.1%
1978	499	+ 1.0%	1.1%
1979	577	+15.6%	1.2%
1980	602	+ 4.3%	1.2%
1981	716	+18.9%	1.4%
1982	707	− 1.3%	1.3%
1983	779	+10.2%	1.4%
1984	1,130	+45.1%	2.0%
1985	1,195	+ 5.8%	2.1%
1986	1,393	+16.6%	2.5%
1987	1,645	+18.0%	2.9%
1988	1,961	+19.2%	3.5%
1989	2,058	+ 4.9%	3.7%
1990	2,424	+ 8.5%	4.2%

4. SURVEYS OF RELIGION IN AMERICAN LIFE

PROTESTANT CHURCH DECISION-MAKERS A PROFILE

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Who are the people who make decisions about the future of America's Protestant churches? What are their backgrounds? How do they view their churches and their roles in them? Are they hopeful, or pessimistic, about their churches' future?

A national survey of church leaders conducted in 1988 and 1989 by Hartford Seminary's Center for Social and Religious Research, as part of its research effort to probe the future of American Protestantism, makes it possible to provide provisional answers to these and other questions. Here we present a preliminary overview of the findings.

As part of a larger study of Protestant leaders, we assembled a list of persons in three leadership categories for a representative group of Protestant denominations. The leaders include (a) members of national policy-making boards; (b) national executive and program staff; and (c) regional executive and program staff. The denominations are the American Baptist Churches (ABC), Assemblies of God (AOG), Baptist General Conference (BGC), Evangelical Free Church (EFC), United Church of Christ (UCC), and The United Methodist Church (UMC).[2] We also included governing board members and national staff of the National Council of Churches, and state and local staff of interfaith organizations listed in the *Yearbook of American and Canadian Churches* (ECUM).[3]

Relying on denominational publications and assistance from denominational officials, staff of the Center for Social and Religious Research compiled list of more than 5,000 persons in the three leadership categories for the seven sample groups.[4] From that list, following removal of duplicate names, we drew a sample of about 3,000 individuals. In most cases, this meant all the leaders on the list; in denominations with more than 400 persons in a leadership category (national board, national staff, regional staff) 300 names were selected randomly.

Those selected were sent a lengthy (15-page) questionnaire, with a coverletter and a return envelope for mailing to the Center. A postcard was also enclosed, to be mailed separately, to indicate that the questionnaire had been returned. After three weeks, a postcard reminder was sent to nonrespondents, and after another three weeks, a second questionnaire was sent.

This report is based on 1,497 questionnaires received by August 1989. The response rate for individual denominations ranged from 34 to 62 percent. Given the length of the questionnaire and the uneven quality of the mailing lists, we feel confident that the sample is broadly representative of persons in national and regional leadership roles in these groups.

A Social Profile of Church Decision-makers

Table 1 presents selected data on the personal background of sample members. A majority of the leaders in each denomination are married, college-educated, ordained men over age 50. They have lived in their current communities an average of 15 years, and the vast majority are employed full-time. One-fourth report annual family incomes over $60,000. Few are poor.

The table suggests some important differences among the denominations. Persons of minority background (mostly African-American) are a significant presence in several denominations and among ecumenical leaders.

TABLE 1: Personal Background by Denomination

Figures in Percents	*ALL*	*UCC*	*UMC*	*ABC*	*BGC*	*EFC*	*AOG*	*ECUM*
Number of Responses	1,497	389	398	297	61	68	108	239
Female	32	38	32	36	10	16	10	45
Minority background	14	15	17	13	2	0	3	14
Born pre-1925	19	16	19	21	23	19	17	14
Born post-1945	17	20	15	12	5	26	12	17
Income:								
Under $25 M	10	11	6	11	7	6	10	14
Over $60 M	25	27	27	26	13	15	22	37
Years of post-high school education	5.4	5.9	5.4	5.5	5.9	5.2	2.5	5.8
Ordained	59	59	57	50	67	56	87	55
Married	82	77	86	82	90	90	96	72
Avg. years in current community	15	16	13	19	11	14	14	15

Theological and Social Views

Table 2 shows responses to five questionnaire items used as indicators of theological conservatism. The table, which gives results for the sample as a whole and for the denominational subsamples, shows quite clearly that (a) perhaps reflecting the preponderance of persons from relatively liberal churches, the sample as a whole is not especially orthodox in a traditional sense; and (b) on each item, there are major differences by denomination. Only on the item referring to the necessity that an individual believe in Jesus Christ do a near majority of the leaders agree or strongly agree with a statement, and fewer than one in five say a person who has never heard of Jesus will not receive salvation or that the primary purpose of this life is to prepare for a next life. The UCC and Ecumenical leaders are the least likely to agree with the statements; from a third to three-quarters of the members of each group disagree with each of the statements. The AOG, EFC, and BGC sample members, on the other hand, are quite consistent in their orthodoxy. The UMC and ABC leaders are slightly more orthodox than the UCC and UMC leaders, but tend to be closer to these gorups than to those from traditionally evangelical denominations.

TABLE 2: Theological Conservatism

%Strongly Agree/Agree	*ALL*	*UCC*	*UMC*	*ABC*	*BGC*	*EFC*	*AOG*	*ECUM*
Bible is accurate and authoritative, not only in faith and practice, but also in historical, geographic, and other secular matters.	24	4	11	26	71	96	93	4
Believe in divine judgment after death, when some will be rewarded and others punished.	36	12	23	40	93	96	96	24
Person who has never heard of Jesus will not receive salvation.	15	2	3	15	59	71	63	5
Person must believe in Jesus Christ as his or her personal Savior to receive salvation.	48	19	41	61	97	100	98	28
Primary purpose of this life is to prepare for the next life.	18	5	9	16	41	44	79	9

The questionnaire asked about views on a number of contemporary issues. Over half feel that the US should cut defense spending, that the current rate of progress toward racial justice is too slow, and that the distribution of income in the U.S. is unjust. Just 5 percent think the government should cut welfare spending, and only a handful feel poor people bring their poverty on themselves. Nearly half agree with the statement that as a nation, the U.S. generally treats Third World people unfairly, and about a quarter favor affirmative action for women and blacks.

Ecumenical and UCC sample respondents are the most consistently liberal, with 60 percent or more agreeing with the non-Affirmative Action items, and about a third support Affirmative Action as well. The UMC and ABC respondents are only slightly less liberal. Leaders of evangelical churches tend to be conservatie on economic-justice issues, but there is a bit more diversity on these issues than on more explicitly theological issues.

TABLE 3: Economic Liberalism

	ALL	*UCC*	*UMC*	*ABC*	*BGC*	*EFC*	*AOG*	*ECUM*
%Strongly Agree/Agree								
Federal government should decrease its spending for defense.	68	83	78	72	30	15	5	86
Current distribution of income in American society is unjust.	54	71	55	49	25	12	10	76
The U.S. generally treats people in the Third World unfairly.	43	60	40	40	16	15	6	61
Most poor people are poor because they fail to take steps to better themselves. (disagree)	62	79	69	65	34	18	14	80

The popular press provides regular reminders of the extent to which sexuality issues divide religious communities. Such divisions are evident among our sample of Protestant church leaders. The questionnaire asked a number of questions about sexuality issues. As a whole, church leaders tend to be fairly conservative on these issues, though probably less conservative than the general public.

Most striking in the table are the differences across the sample. The AOG, BCG, and EFC leaders are remarkably uniform in their opposition to nontraditional sexual behavior. Less than 10 percent favor unlimited access to abortion; over 90 percent disapprove of homosexual and premarital sexual relations, and would deny ordination to practicing homosexuals; and three-quarters would deny church membership to gay men and lesbians. The AOG leaders support women as pastors, while the EFC and BGC leaders are opposed.

The UCC leaders are the most liberal on sexual issues: 62 percent favor unlimited abortion rights, and fewer than one in five view premarital and homosexual relations as wrong. Only 9 percent would deny ordination to a practicing homosexual. Ecumenical, UMC, and ABC leaders occupy the middle ground on most issues.

TABLE 4: Sexual Issues

% Strongly Agree/Agree	*ALL*	*UCC*	*UMC*	*ABC*	*BGC*	*EFC*	*AOG*	*ECUM*
Wrong for a man and woman to have sexual relations before marriage.	40	14	36	45	95	94	95	19
Though some would change the law, a pregnant woman should be able to obtain a legal abortion regardless of her reasons. (disagree)	30	10	22	27	79	94	87	21
Church should not allow self-avowed homosexual to become a member.	21	1	10	17	74	88	93	8
Would object to having a woman as senior minister.	9	1	2	4	51	77	14	6

Liberals, Moderates, and Conservatives

We divided the sample into three groups, based on items related to conservative theology. Thirty percent were classified as conservatives, 36 percent as liberals, and 34 percent moderates.

For decision-makers, denominationalism continues to channel religious diversity. Liberal leaders are as rare in the Assemblies of God, Baptist General Conference, and Evangelical Free Church as conservatives are in the United Church of Christ and among ecumenical leaders. United Methodist and American Baptist leaders represent a wider range of theological views.

TABLE 5. Theological Conservatism by Denomination

	% *Liberal*	% *Moderate*	% *Conservative*
UCC	53	44	3
UMC	25	65	10
ABC	17	56	27
BGC	2	14	85
EFC	0	2	98
AOG	0	2	98
ECUM	42	48	10

Sources of Influence

The survey questionnaire included a list of 65 writers and religious activists, with the request that respondents identify 10 who have been particularly influential on their thinking about American religion. There was an opportunity to list additional names, but very few were mentioned by more than 5 percent of the respondents.

Table 6 presents the results by frequency of response for those cited by 5 percent or more of the respondents. Most often mentioned were veteran church planner Lyle Schaller (43%); Roman Catholic writer Henri Nouwen (39%); religious historian Martin E. Marty (36%); theologian Robert MacAfee Brown (31%); evangelist Billy Graham (29%); theologian Harvey Cox (27%); peace activist William Sloane Coffin, Jr. (26%); political activist Jesse Jackson (23%); and South African church leader Alan Boesak (22%).

TABLE 6: Sources of Influence on Protestant Leaders

	All	*Libs*	*Mods*	*Csrvs*
Lyle Schaller	43	32	50	47
Henri Nouwen	39	47	48	12
Martin Marty	36	40	47	12
R. M. Brown	31	48	35	6
Billy Graham	29	3	18	79
Harvey Cox	27	34	34	7
W. S. Coffin	26	41	29	5
Jesse Jackson	23	29	25	10
Alan Boesak	22	32	24	4
Donald Dobson	20	1	9	62
Tony Campolo	17	2	15	37
Charles Colson	16	1	7	52
William Willimon	16	16	22	5
Gustavo Gutiérrez	15	22	16	5
John Westerhoff	15	17	22	2
Rosemary Ruether	14	28	12	1
Letty Russell	14	23	15	1
Robert Schuller	14	5	12	31
C. P. Wagner	13	1	5	42
James Wall	13	20	18	1
Jim Wallis	13	17	16	3
Robert Bellah	12	21	12	2
Carl F. H. Henry	12	1	4	39
James Cone	9	9	12	3
Matthew Fox	9	20	8	1
Donald McGavran	9	1	5	24
Ron Sider	9	4	11	9
Peter Berger	8	12	9	2
Dom Helder Camara	8	11	9	1
Emilio Castro	8	6	9	4
E. Schüssler Fiorenza	8	16	6	1
Carl Dudley	7	7	9	6
James Forbes	7	6	9	5
Douglas John Hall	7	12	7	0
Harold Kushner	7	11	8	2
Jacques Ellul	6	7	6	3
Harold Lindsell	6	0	1	24
John Cobb	5	11	5	0
Robert Coles	5	10	3	1
Jerry Falwell	5	1	1	18
Loren Mead	5	7	6	2
Gardner Taylor	5	2	7	1

The rankings are quite different when the sample is divided into liberal, moderate, and conservatives (using our theological conservatism scale). Of the 10 persons listed by conservatives as among the most influential on their thinking, only Schaller appears on the liberal and moderate "top ten." Brown, who tops the liberal list, is cited by only 6 percent of conservatives. Graham, who tops the conservative list, is cited by only 3 percent of the liberals.

Finally, respondents were asked to indicate how often they read various religious and secular periodicals. Most often cited were *Christian Century* (40%); *Newsweek* (38%); *Time* (31%); and *Christianity Today* (27%). Again, the rankings are quite different, according to the leaders' theological orientation. Most striking are readership patterns for the liberal *Christian Century* (cited by 54% of the liberals and 48% of the moderates, but only 10% of the conservatives) and the conservative *Christianity Today* (listed by 59% of the conservatives, but only 6% of the liberals and 21% of the moderates). The table shows publications cited by more than 5 percent of the respondents.

TABLE 7. Leaders' Readership Patterns

	TOTAL	*LIBS*	*MODS*	*CONS*
Christian Century	40	54	48	10
Newsweek	38	34	39	41
Time	31	30	34	30
Christianity Today	27	6	21	59
NY Times	26	40	27	7
Readers Digest	25	9	21	52
Christianity and Crisis	22	36	24	3
Sojourner	22	30	26	6
Leadership	20	6	14	48
US News and World Report	20	11	18	30
Action Information	15	21	17	4
JSAC Grapevine	15	20	18	4
Clergy Journal	14	12	18	13
Parish Paper	14	12	15	13
NCCC Newsletter	14	17	16	5
Christian Ministry	12	15	13	10
New Yorker	12	21	11	3
Decision	11	0	5	36
Christian Science Monitor	9	13	8	4
MS	9	16	7	2
Context	8	13	9	1
Ebony	8	4	11	7
Atlantic Monthly	7	11	7	2
Other Side	7	10	7	1
Theology Today	7	9	8	2
International Review of Mission	6	6	8	3
Moody Monthly	6	0	1	21
One World	6	9	8	1

Taken together, the tables reported here suggest considerable diversity among Protestant decision-makers—diversity in background, influences, social and political views, and theology. Such diversity can be both challenge and asset for these churches as they approach the 21st century—a challenge because such diversity may portend conflict and dissension, and an asset because diversity and conflict also can be sources of new and creative directions for the churches.

NOTES

1. This preliminary report has been written by William McKinney, based on a larger research project in which McKinney and Olson are collaborators. The data-gathering phase took place while Olson was on the staff of Hartford Seminary's Center for Social and Religious Research. Support for Hartford Seminary's research on the future of American Protestantism has come from the Lilly Endowment, Inc.

2. The Christian Methodist Episcopal Church was included as a seventh denomination. Regrettably, we were unable to secure sufficient participation from CME leaders to justify this body's inclusion in the final results.

3. Many ecumenical leaders hold their position by virtue of election by their denomination or by virtue of denominational position. A total of 70 ecumenical leaders who are members of the six sample denominations are included in both the denominational and the ecumenical (NCC) samples.

4. The number of persons in formal leadership roles at the national and regional levels varies greatly. As a result, the lists varied greatly in length. The total number of leadership roles by group: AOG, 303; ABC, 522; BGC, 162; CME, 82; EFC, 123; NCC, 1,253; UCC, 663; UMC, 2,029.

CHURCH ATTENDANCE AND OTHER POLLS

"Four Americans in ten (40%) attended church or synagogue in a typical, week in 1990," according to a release by the Gallup Poll reported in *PRCC Emerging Trends*, Vol. 12, No. 6, June, 1990. Gallup noted that "this is about the same as the attendance found in Gallup surveys in the 1980s which averaged 41% attendance and the 1970s when attendance also was an average of 40%. The high point of attendance occurred in the 1950s when 46% of the adult population said they attended church the previous week."

Gallup points out that "Catholics (50%) are more likely than Protestants (40%) to have attended the previous week, but the highest incidence of attendance is found among those believers who say that they have been born again (56%)."

Interviews with 1,236 adults 18 years of age or older were conducted between June 15-17, 1990 and the question asked was: "Did you, yourself, happen to attend church or synagogue in the last seven days?" The results are as follows:

Attended Church in Last Seven Days

	Yes	No
NATIONAL	**40%**	**60%**
Gender		
Male	34	66
Female	44	56
Education		
College graduates	42	58
Attended college	43	57
High School grads	36	64
Non-high school grads	42	58
Race		
White	39	61
Black	49	51
Age		
18-29	30	70
30-49	39	61
50 and older	46	54
Region		
East	40	60
Midwest	46	54
South	43	57
West	28	72
Income		
$50,000 & over	37	63
$30,000-$49,999	39	61
$20,000-$29,999	37	63
Under $20,000	39	61
Preference		
Protestant	40	60
Catholic	50	50
Born Again	56	44

Church Membership

"Church membership has been remarkably constant over the decade," according to *PRCC Emerging Trends*, Vol. 12, No. 7, Sept. 1990. Gallup noted: "In the first Gallup audit of 1990s, 69% of adults say they are a member of a church, synagogue, or similar religious congregation. This matches the average membership of 68% during the 1980s, and 70% in the 1970s. Earlier, from the 1930s through the 1960s, membership was slightly higher, averaging 73% to 74% on Gallup Poll audits."

Gallup notes that "the highest claims of church membership are found among those who say they are "born again" (82%) and the Catholic faithful (81%). Seven in ten Protestants in general (71%) say they have formal church affiliation.

"The regions with the highest proportions of their population who are church members are the Midwest (76%) and the South (74%). In the East, membership is at the national average of (69%), but church affiliation dips well below that average in the West, where only (54%) of the residents of that region claim membership.

"Women are somewhat more likely than men to be church members, by a margin of 72% to 66%."

TRENDS—MEMBERS

1990	69%
1980s	68
1970s	70
1960s	73
1950s	73
1940s	74
1930s	73

THE IMPACT OF WAR ON MODERN RELIGIOUS TRENDS IN THE U.S.

George Gallup, Jr.
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Preaching on the battlefield in Bataan in 1942, Father William Thomas Cummings said, "There are no atheists in the foxholes." Among the people on the home front in the United States at that time, religious practice grew stronger. From the perspective of 50 years of Gallup Polls on religious practice during periods of war and peace, we find that war usually, but not always, draws people closer to prayer and to the church.

Concern about World War II caused increasing numbers of Americans, especially young adults, to turn to the Bible. In addition, the war appears to have generated a gradual upward trend in church attendance and in church membership in the United States.

Church membership grew from 72% of the adult U.S. population in 1940 to 76% in 1947. Church attendance increased from 37% who attended in a typical week of 1940 to 39% in 1950 at the outset of the Korean war.

During the period of the Korean war and Cold Wars, church attendance rose further to 49% in measurements taken in 1955 and 1958.

This upsurge in religious interest was followed by a downturn in church attendance, membership, and the importance people placed on religion in their lives. The Vietnam War and the protests it generated in the 1960s and early 1970s, if not a direct cause of this downtrend, appear to have accelerated it.

The Vietnam War, in contrast to earlier conflicts, may have had a negative effect on religion (at least in terms of religious practice and confidence in organized religion). In all fairness to religion, however, it should be remembered that there was a strong anti-establishment mood among young people during the period, beginning with opposition to U.S. involvement in Vietnam and culminating with the Watergate debacle. This mood led to distrust of many key institutions in our society, including the church. Alternately, it also marked a period when many young people were actively experimenting with cults, counter-movement, Eastern religions, and other nontraditional beliefs.

As a consequence, church membership and attendance declined during the period of the Vietnam War. Church membership was 73% in 1965 and 71% in 1975. Church attendance declined from 47% in 1960 to 40% in 1975. Those who said religion was important in their lives declined from 70% in 1965 to 52% in 1978. Those who gave no religious affiliation increased from 2% in 1962 to 5% in 1972. Frequency of prayer, as measured by those saying they pray twice a day or more, declined from 41% in 1965 to 27% in 1978.

Most damagingly, in terms of perceptions, those who said religion was increasing its influence on America fell from 38% in 1965 to 14% in 1970. Those who believed that religion can answer the problems of society slipped from 81% in 1957 to 62% in 1974.

In the aftermath of the Vietnam era, religion began gradually to recover lost ground, only to be rocked from within by the televangelist scandals. But even these did not seem to have had more than a temporary effect, as early indications in the past two years have suggested that the public might be turning to the church once again.

The church in particular once more was a leader among institutions inspiring confidence among the public. Remarkably, in recent years it has placed second to the U.S. military which, well before the Persian Gulf situation and conflict, has become first among most trusted institutions. The ubiquitous yellow ribbons of the Persian Gulf stand in stark contrast to the televised sights of flag-burning during the Vietnam era.

In the days just prior to the January 15 deadline imposed by the United Nations, as debates and tensions mounted among the people of this country, a survey showed 57% of Americans saying they were praying more than usual. Little change was recorded in the level of church membership in a survey conducted soon after military action was intitiated, while the percentage attending church in a typical week remained at the highest level recorded in nearly three decades, continuing the modest upward trend that has been building over the past four years. Basically, these initial results suggest an upturn in private faith but not in organizational commitment.

Surveys conducted during the first few days of the fighting showed higher percentages than usual saying that religion is "very important" in their lives—62%. This compares with an average of 55% in 1980s saying religion was very important to them. Belief in the power of prayer was also strong, with 59% saying they thought their prayers in a situation like the Persian Gulf War were very effective.*

The levels of basic religious belief have remained constant throughout war and peace in the past half-century. It remained to be seen if the current uptrends in religious practice are the signal of long-term church renewal, or are short-term.

*Survey conducted late January 1991.

VALUE OF NEW CONSTRUCTION OF RELIGIOUS BUILDINGS IN CURRENT AND CONSTANT 1982 DOLLARS (in Millions of Dollars)

Year	Current Dollars	1982 Dollars	Year	Current Dollars	1982 Dollars
1964	$ 992	$3,605	1977	$1,046	$1,659
1965	1,201	4,220	1978	1,248	1,779
1966	1,145	3,869	1979	1,548	1,996
1967	1,063	3,491	1980	1,637	1,884
1968	1,079	3,336	1981	1,665	1,746
1969	989	2,827	1982	1,543	1,541
1970	929	2,488	1983	1,780	1,712
1971	813	2,004	1984	2,132	1,968
1972	845	1,947	1985	2,409	2,161
1973	814	1,734	1986	2,702	2,365
1974	918	1,707	1987	2,753	2,340
1975	867	1,543	1988	2,822	2,359
1976	956	1,631	1989	2,931	2,393

Source: U.S. Department of Commerce, Bureau of the Census, "Value of New Construction Put in Place," *Current Construction Reports*, C-30-8912 December 1989 (issued February 1990).

In constant 1982 dollars, the peak year for the value of new construction of religious buildings was 1965, when the value in real terms was 1.8 times that of 1988. The amount expended in 1986, however, was higher than for any year since 1970.